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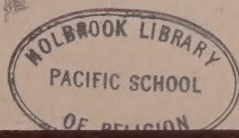
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Lyman Byxbe

JANUARY, 1944



National Youth Week

JANUARY 30 – FEBRUARY 6

Theme:

One Faith—One Fellowship

Calling

American young people to
a united expression of
their oneness in the
Christian cause.

Calling

Christian young people to a
renewed dedication of their
lives in the service of
their communities, their
nation, and the world.

Calling

Christian young people
to make the United Christian
Youth Movement a reality in
their own communities.

Calling

American adults to an
awareness of the place of
young people in the church
and community.

Materials

Worship Services

"One Faith," for local church emphasis on youth

"One Fellowship," for interdenominational service

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THE UNITED CHRISTIAN YOUTH MOVEMENT

administered through

The International Council of Religious Education

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International Journal of Religious Education

Volume 20—Number 5

January 1944

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Hans Leitzmann

Century Photos

Sons of Simeon

And, behold, there was a man in Jerusalem whose name was Simeon; and he was just and devout, waiting for the consummation of the will of God.

And he looked into the faces of children, believing that in this one—or in that—he would find the Redeemer of mankind.

When, therefore, the child Jesus was brought to the Temple, he took him up in his arms and knew that his hope had been fulfilled.

Now every true Christian teacher is a son—or daughter—of Simeon. For the teacher stands always at the doorway in the temple of life, watching the faces of children,

and breaking forth into the song of Simeon of old:

"Mine eyes have seen the salvation of the Lord, for in this child is a light to lighten the darkness of the world.

"He is set for the falling of evil among us and for the rising of the goodness that has awaited his coming.

"Yea, because of this child the low way and the high way of life will be revealed like a sword in the soul of that which we hold dear."

Thus, the Christian teacher stands always at the entrance to the temple of life, peering into the faces of children.

EDITORIALS

People Are Talking About Peace

HERE ARE SOME OF THE QUESTIONS proposed from the floor in the sessions of the Christian Mission on World Order which visited 100 cities in the United States during the first two weeks of November:

Should the churches participate in political action looking toward a just and durable peace?

Do church members, as individual Christians, have a distinctive part to play in achieving world peace?

Is there any unanimity of opinion within the churches on basic matters relating to world peace?

How can Christians influence government action on problems related to the peace?

Can the churches expect to influence governments in the direction of international cooperation so long as the churches themselves fail to cooperate in any matters which involve their "sovereignty"?

Should the churches as the churches be represented at the peace conference?

Can Christians in America speak with power for the recognition of the brotherhood of man so long as they live in a society where the prejudices of the majority rather than the personal worth of men and women determine so largely the opportunities open to minority groups?

The Mission was held under the sponsorship of six national interdenominational organizations: The Federal Council of Churches, the International Council of Religious Education, the United Council of Church Women, the Home Missions Council of North America, the Foreign Missions Conference of North America, and the Missionary Education Movement. In addition the Church Committee on Overseas Relief and Reconstruction cooperated.

On the teams which visited the various sections of the country were some of the nation's ablest and best known laymen and clergymen. Busy college presidents, lawyers, statesmen, business men, labor leaders, theologians, pastors and teachers all gave most generously of their time and energy to participate in the Missions. There probably has never been enlisted by the churches in any enterprise a larger group of outstandingly competent persons. They were asked to give as much as two full weeks of their time, without financial compensation, and to follow a schedule of one-day meetings, requiring successive nights on the train, and calling for a very heavy program of addresses and conferences, sometimes mounting up to seven meetings in a single day. With fine spirit they met all demands and with good humor faced emergencies resulting from late trains and over-crowded hotels.

Dealing as they did with subjects which could easily lead to debate rather than discussion, the speakers were all constantly alert to guide thinking into positive channels rather than to allow questions to lead to fruitless controversy. At the same time, there was frankness in facing difficult issues and no attempt to side-step pertinent questions because they involved serious differences of honest opinion.

It was revealed in the Missions that well-informed persons, whose attitude led to confidence in their integrity, could stimulate fruitful discussion of questions probing deep-seated prejudices and controversial issues in an atmosphere of good will and serious thoughtfulness. There was no attempt to "sell" any specific formula for remaking the world. Rather, the purpose was to present certain principles, generally accepted as being in harmony with the essential Christian view of the world and of man. Then, in the light of these principles, they sought to lay upon the hearts, minds and consciences of Christian persons a sense of responsibility for knowing the facts, for formulating sound judgments, and for making known their convictions to the responsible representatives of the people who will be charged with the task of dealing with other nations in negotiating terms of peace. The Six Pillars of Peace, developed by the Commission to Study the Bases of a Just and Durable Peace, were interpreted as affording a framework for political action.

The response of the audience was encouraging. There seemed to be a seriousness of purpose, and a conviction that the church of Jesus Christ was under solemn obligation to deal courageously and unflinchingly with a matter which so greatly concerns the total welfare of the human family as does the matter of a just and durable peace.

In the group conferences, dealing with specific approaches to the problems, there was eager searching for ways of working with children, with youth, with adults within the church fellowship looking toward long-term education in world citizenship. Ministers considered ways of orienting the total program of the local church so as to contribute toward the development of persons who are prepared to realize in their own lives the conditions of lasting peace among groups and among nations.

Out of the Missions will come hundreds of local study groups, composed of persons within the communities who want to see clearly, to understand, to plan wisely, and to act courageously on this, the most vital matter now before human beings.

—M. A. J.

Wide Interest in Peace Study

THE CHRISTIAN MISSIONS on World Order were held in exactly one hundred cities throughout the month of November. The largest attendance at any one of the meetings was that of the inaugural meeting at the Cathedral of St. John the Divine, which was attended by 5,000. On the whole, the most significant meetings were those that were held in the daytime. On the basis of early reports it was estimated that at least 20,000 persons participated in these and thus gave careful and considered attention to the whole program of a just and durable peace. The ninety-three speakers who took part in these meetings represented a good sampling of the leaders of church and state.

World Community Day, sponsored by the United Council of Church Women for November 11, won wide recognition in the press and commendation from Mrs. Franklin D.

Roosevelt as well as from many church women across the country. Returns from balloting came from 1,350 communities in forty-six states and the District of Columbia. On Question 1, whether those voting would approve United States participation in world organization, the women voted in the affirmative by the ratio of 58 to 1. On Question 2, whether as individuals they favored continued post-war restrictions such as rationing, if necessary, the answers were yes in the ratio of 42 to 1. Some women qualified their votes, approving of restrictions only "if Christian" or "if properly administered." Only a few opposed restrictions if their own comforts were jeopardized.

Inter-racial and inter-faith participation in World Community Day was successful in a great many communities. One of the groups meeting in Chicago evolved a World Community Peace Plan of an ambitious type and asked that a great body of women voters be represented at the Peace Conference.

"In a Time Like This—"

IN FEBRUARY LAST YEAR the *Journal* printed a prospectus of plans for a three-year period under the general heading "The *International Journal* in a Time Like This." Reports and forecasts of progress in carrying out this ambitious program have been made in the *Journal*, from time to time, usually in "Finally"—our much-read last page. A longer word regarding one of these plans is in order this month.

One of the six major issues facing the Christian education movement presented in that prospectus was the renewed interest in theology in the churches. Several proposals for dealing with that issue were suggested.

One of these was a series of articles during 1943 under the general heading "I Believe—." These dealt with such centers of faith as the Lord's Prayer as a complete creed, God, Christ, Man, the Holy Spirit, Salvation, the Kingdom of God, and others. Among the able and well-known writers contributing to the series were Albert W. Palmer, W. A. Smart, Harvie Branscomb, Walter Russell Bowie, and H. Pitt Van Dusen. These brief articles could not, of course, say the last words on these high themes, but they did give a perspective and an impetus to the thinking of our readers.

For 1944 the Editorial Board has projected a new series built, in a sense, upon the first. It begins with the point of view about religious faith expressed in the article on the opposite page, which introduces the series. According to that view, any article of one's creed is not complete until the intellectual apprehension of the reality with which it deals is put to the test of experience. For example, next month, which is Brotherhood Month, we will take the assertion, "I Believe in Man" and ask—what does it mean *in experience* to believe in the dignity and worth of man, or in the depravity and double-barrelled cussedness of man, either, for that matter? If the intellectual assent to either view—to any view—is to be a vital faith, it must be put to work. And if it doesn't work, it doesn't exist fully, vibrantly, and is instead but a mere wraith in the little-used chambers of the mind.

For instance, what does a verbal assent to the worth of all men mean unless a person acts upon that assumption in his treatment of his employees, his employer, his scrub woman, the Negro, the Japanese? If a man doesn't touch every person—no matter how depraved—differently, gently with reverence, because of his belief that men are children of God, then his faith in the dignity of man is trying to hobble along on one leg. What happens in a white man's soul when he reaches across the barriers between himself and a Negro or a Japanese and has fellowship on the basis of this article from his creed? How is he enriched? Is the enrichment something that people in our churches miss? Is a man's faith in man real until he has taken this step?

The editors have projected a series in which they are going to ask people to describe what happens—in spiritual experience—when a creed is put to work in this way. And they do so with some misgiving, because they know that this sort of thing is going to be hard to find. Of theorizing about faith there is an abundance, but of living it out in life and of making life different because of it, there is, one fears, not the abundance there should be.

What They Think III

THIS TIME we pass on to our readers brief statements from two members of our *Journal's* Advisory Committee for the Post-war Church.

"Personally, I would like to see the church become the social center of the community, as it was in the pioneer days of the country. Some years ago, while serving at Fort Douglas, Utah, I was privileged to see this in operation in the Mormon churches in Salt Lake City. I marveled (and was frankly envious) at the way young people would turn out, voluntarily, for a brief service of song and worship on Sunday evenings and then adjourn to a church hall for light refreshments, dancing and a social get-together. Surely there could be no better place for young people to congregate. The same thought has been expressed to me by soldiers who have returned from active service overseas."

—From MASTER SERGEANT HERBERT E. SMITH, United States Army, Governors Island, New York

"The old church program will not do, simply because when we studied the Bible we studied in terms of 'quarterlies' and lesson helps, and at the end of a year the cycle started all over again. Everyone knows the stories of the feeding of the five thousand, David and Goliath, the crossing of the Red Sea, etc. There are other stories that we in the armed forces have discovered on reading the Bible and many beautiful passages that have never—maybe it seems like never—been spoken from the pulpit nor read in a Sunday school or Bible class. There will be many rich with this knowledge simply because they've never followed a set or picked program, and will feel that they'd like to help, directly or indirectly, to pass these findings to the present and future generations."

—From CORPORAL ALBERT ACETO, 331st Fighter Squadron, Army Airdrome, Van Nuys, Calif.

When faith becomes complete

By P. R. Hayward

A SCIENTIST, so the story runs, once pointed to a bowl of acid of some sort and told a friend visiting in his laboratory, "If you put your bare hand into that, it would eat the skin off in a few minutes, but if I coat your hand with this substance, you can plunge it in without risk." He then coated his friend's hand carefully and said, "Now, plunge it in." The man hesitated. "Don't you believe what I say?" "Y-yes." "Don't you think I know what I am talking about?" "Oh yes, but—" "Never mind the 'buts,'" said the man of science, "You don't believe me at all *unless you thrust your hand in.*" His friend plunged his hand in. When the coated hand went into the acid, the theoretical faith in the friend was made complete by the test of experience. Faith is always like that. At its best it is a fusion in experience of an idea and an act that is a natural outcome of it.

A young British student of Greek started a new course one term under a teacher of whom he had not known much before. For some reason it was the thing to do; perhaps he was rounding out his list of "credits" as many others have done. The course dealt with the life and teachings of Jesus. Now this student had been much more than a nominal Christian, but had given more time to Greek thinkers than to the New Testament. He had never taken Jesus as seriously as he did the Greek philosophers. This new teacher changed the young man's world. He led his pupil for the first time into a clear understanding of what Jesus was getting at. When the student finally got hold of *that*, he then had to re-think everything that he had previously thought on all the important matters of the universe. That enterprise of re-thinking became the main business of his thought and study from that time.

We know this young student as T. R. Glover, author of two books that have influenced the thinking of a generation of Christian students and others, *The Jesus of History* and *Jesus in the Experience of Men*. When Glover went out of that classroom to put to the test of his own experience the new insight—the deeper faith that had come to him—then and not until then, was his new faith rounded out and made complete. Other students must have received in that same classroom a similar intellectual awareness of what Jesus was saying to the world, but Glover rounded out the new faith *in experience*.

A certain man was halted mid-way in his life and work by disappointment and loss. Circumstances over which he could have had no control put their wicked heads together,

it seemed, to conspire against him. Illness dislocated the lives of loved ones. Long-cherished plans had to be abandoned. The lines of life's campaign had to be reformed. So there was a *via dolorosa* ahead. But this man asked himself, "In what kind of a God *do* you believe? What is he after in this universe? How does he bring about what he is after? And what kind of conduct on the part of men helps most to carry forward what God is slowly and painfully seeking to get the universe to do? And, finally, if I believe in this kind of God, what sort of obligation does that faith lay upon me at this time of crisis?" His answer to all these questions was: one thing at least I know. I must not let bitterness poison my heart, my words, the contacts with people that are still mine, the responsibility for an understanding support of something outside myself. So, he threw himself with all the strength and opportunity left into what had always been dear to his heart.

Now this tale cannot be completed with an Alger book heroic finish; he did not become a saint, or a hero, or a world beater. That was not "in the wood," as we say, ever. But his testimony is that something happened in his soul. There came a peace and a certainty not felt before, and he knew humbly that he was able to touch life with some degree of redemptiveness here and there. The battle was not won once for all, but the main direction and strategy of the campaign were settled. In this quiet and out-of-the-way experience the miracle of an achieved faith, achieved through the blending of thought and act, took place. True faith is always like that.

This idea has found its expression at many points in Christian history. In regard to Jesus himself, Cromwell used the striking phrase that he "*spoke things.*" Phillips Brooks was getting at this same blend when he found in Jesus' conversation, "a constant progress from the arbitrary and special to the essential and universal form of thought." Glover himself refers to him as "one who habitually based himself on experience and on fact." He always brings "a theological problem into the area of sense—and it is better solved there." The words "Ye have heard it said . . . but I say unto you" were Jesus' introduction over and over to his dramatic blending of formal faith with experience.

In this blending the high and dynamic points of Christian history have come. Where experience has been in control, apart from basic ideas, the Christian movement has become thin and vicious, as in the Crusades and the persecutions. Where intellectual abstractions have controlled, it has degenerated into formalism and controversy.

We have had in recent years a revival of interest in experience; education has fostered that. Roughly parallel with it, there has come a renewed concern about theology. Let us rejoice in both, provided neither dries up and blows away on the winds of the world, because of the lack of a stabilizing completeness that would come to it through the other. For therein lies one of the crucial issues of Christian education.

(On the opposite page an editorial sets forth the plans of the *International Journal* for dealing constructively with this problem on this page during 1944.)

Weekday religious education today

By Erwin L. Shaver

THIRTY YEARS AGO last fall the first weekday church school classes held in cooperation with the public schools began to operate in Gary. The year before Superintendent Wirt had offered the churches the privilege of having those pupils whose parents requested it, excused for religious education. This infant religious education plan grew lustily, so vigorously in fact that in the fall of 1921 the Religious Education Association decided that the time had come to give it "the once over."

In order to have the facts upon which to base a discussion of the movement at its 1922 convention in Chicago, the Association asked the writer to conduct a survey. Three hundred and twenty-four schools reported, with a total enrollment of 32,000 pupils, one-fourth of whom were not attending Sunday school. A little less than forty per cent of the teachers were paid. The courses used were varied and admittedly unsatisfactory. The teaching methods were far from progressive. There were other seemingly unsolved problems—correlation of program, both with other church religious education agencies and with the public school curriculum, financial support, adequate administrative agencies in the community, centralized guidance to create and maintain standards.

The three days' discussion of the situation revealed by the survey was participated in by more than a hundred interested leaders. The general attitude of the convention was one of uncertainty as to the future of the movement, which led to some retarding of its rapid expansion.

About ten years ago, however, there began a resurgence of popular interest. That the need for more and better religious education could not be met by the Sunday church school alone, had become increasingly clear. Juvenile delinquency needs preventive measures. Character education without religious motivation is not effective. Religion must be associated with the child's everyday experiences. It must be taught close in time and place to the other three R's. For these and other reasons, the movement for weekday church schools has continued to spread.

From Dan to Beersheba

Twenty years ago, these weekday schools were located in homogeneous Protestant communities in the section between and including the Hudson and Upper Mississippi River Valleys. Today, the area is continent wide—from Portland, Maine to Portland, Oregon; from Canada to the Gulf; in our largest cities and in scattered rural areas; sponsored by Roman Catholics, Jews, and Christian Scientists as well as Protestants. Without organized promotion the "Protestant experiment in religious education," as a leading Catholic educator, Dr. James H. Ryan, described it in 1922, has become a real movement.

So fast is this movement growing that it is difficult to say just how many communities have adopted it or how

many pupils are enrolled. A conservative estimate would be a thousand communities and a million pupils. Because of the variety of plans and the fact that many sponsoring agencies do not report to state or national religious education organizations, this estimate may need revision upward. When one hears that in New York State alone there are 193 communities outside of the metropolitan area (where 150,000 children are currently enrolled), that ninety communities in North Carolina offer courses for 30,000 high school students, that students in 131 Texas high schools take such a course; that more than a hundred Ohio and Minnesota communities operate weekday church schools—and knows that there are over forty states where the plan is in operation—he realizes that here is a significant enterprise which has passed from the stage of infancy to adolescence.

Promising signs

The cautiousness engendered at the convention in 1922 and embodied in its findings has borne fruit. We are pleased to report that there are a number of evidences that those who see a real future for weekday religious education are giving it "wise direction and careful guidance," which is the policy adopted by the International Council of Religious Education.

The recommendation to spend "a year in planning before launching the program" in any community is more and more being accepted as the way to begin. Fly-by-night programs have failed in sufficient numbers to teach us the folly of writing for courses in August so as to begin classes in September!

Plans may now be worked out on the basis of a considerable experience. Thirty years have enabled us to say what works well and what does not work well. We know, for example, that the rapid turnover of volunteer, poorly paid, and part time teachers is a source of much trouble and inefficiency; that an inter-Protestant system of schools has many advantages over separate denominational classes; that plans which violate the principle of separation of church and state are doubtful expedients—these are a few of the lessons we have learned.

Most communities contemplating weekday schools now want trained teachers. They accept this ideal as a part of the plan. They raise the money to pay such persons. This was not true in the early days of the movement.

The churches of many communities are being brought together because of their interest in weekday projects. At first weekday religious education was an "orphan." It had the general support of some interested group in the community, but was often unrelated to the church. Now the church is recognizing its child and accepting these schools as part of a total program of religious education under church auspices.

Standards for weekday religious education are being developed locally, on a state-wide basis and nationally. Local community boards of religious education are quite willing to take account of them. Public school authorities are pleased to have them put into operation and are decidedly cooperative when this is the case. It is only fair to all groups concerned that a level of work on a par with that of our excellent public schools has become the goal of weekday church schools. We are steadily reaching this goal.

At the center of discussion

At the present time, there are several questions in the weekday field which are raised frequently at public meetings and planning conferences. One of these is the use of public school rooms for classes in religion. To our best knowledge, 58 per cent of the classes are held in church or other buildings, while 42 per cent are held in public school buildings. In a few states and in some local communities, the latter practice is considered illegal. There are groups of weekday church school supporters who advocate greater use of public school rooms; there is an equally large group who advise churches. Many in both groups are willing to use public school facilities, provided a fee is paid to cover costs. This policy seems wise.

Another question often raised has to do with the relative merits of "dismissed" and "released" time. Some of those who prefer the former plan, of classes held after school hours, do so because they think it avoids legal entanglement of church and state. Others, including some public school officials, prefer it because it seems easier to operate. Released time, or time during the school period, is much preferable to those who want to employ full time, professionally trained teachers who can be kept busy on a schedule of approximately twenty classes per week. It is conceded that such a "staggered schedule" does make for a higher type of teaching, which wins support not only from progressive religious educators, but from sympathetic public school persons.

As weekday schools have come more and more to be accepted as church schools, the question of the relation of their teaching program to that of the Sunday church school has come to the fore. The first survey noted this as an unsolved problem. It is still a problem, but now recognized as such and work has begun on its solution. At first, and even now, there have been those who consider that weekday schools should and would do away with Sunday schools. More considered thinking says: By no means; there may be changes in the character and content of the Sunday program, but the Sunday church school must continue in order to do a type of work which it is uniquely able to do and which the weekday school is not suited to do.

A similar problem is the correlation of the curriculum of the weekday church school with that of the public school. There are two approaches to this. Some would have the teaching of the weekday church school limited to Bible as an easily distinguishable subject in the child's study program which cannot be taught by the public school. Others recommend a curriculum plan for the weekday church school in which the contents of courses are determined by the general areas of study in the public school curriculum, the weekday church school enriching these areas of study with materials distinctly religious.*

There are pros and cons to each approach, and the one to be followed probably depends upon local factors. We will be hearing much more from now on about experimentation with this problem.

But what about—?

There are three rather pressing problems which are of more immediate importance than those mentioned above—

* See "Two Helpings of History, Please," in November 1943 *International Journal*.



Goodrich Gates

Society is demanding more and better religious education.

the legal question, curriculum needs and teacher supply.

Many feel that "there ought to be a law" in their states to clear the air with respect to the right of the church to set up weekday church schools. The writer is of the opinion that laws are not needed in most states,—that there is plenty of precedent for the rights of parents and local school boards to inaugurate the plan, provided no existing law regarding the child's education is violated. But in order to be sure, a number of states have passed enabling acts (eleven to date). The situation has reached a stage in several states where it will doubtless be advisable to pass special legislation.

The question which comes out most frequently in conferences and in correspondence is: Where can we get suitable courses for our weekday school? Up to now, most of the curriculum materials recommended have been prepared for Sunday or vacation church school use and are not exactly suited to the distinctive type of situation in which a weekday teacher works. The Cooperative Series of Week-day Church School Manuals, now eight in number, are an excellent beginning. They are, with one exception, courses of the Christian citizenship type. A series of Bible content courses is in process. Several state councils and many local systems have outlined their own curricula. A considerable amount of work remains to be done, both in discussion and in production, before the needs of the field are satisfied.

But even more pressing than either of these two needs is that of an adequate supply of consecrated, trained and experienced teachers for weekday church schools. As we have said, many communities are rightly convinced that such a person is the first essential to a successful program. They have raised or are willing to raise the funds for paying her salary. But where is she? Because the church has "let down" the trained director of religious education in the years past, few young people are seeking training for the teaching ministry of the church, either as directors or as weekday teachers.

There is no doubt but that the weekday religious education movement is on the march. It is growing up. It needs only the good will, the good judgment and guidance of those who hold this conviction.

Teachers' meetings where people learn

By Clarence N. Wright*

THE OLD-STYLE monthly teachers' meeting seems to be out! That it had its day, and fulfilled a good purpose, no fair person will deny. It was a time for fellowship, inspiration, and transacting the business of the school. Many a weary, discouraged, "ready-to-quit" teacher came to such meetings, and went away with new vision and rededication. But the departmentalized school, modern teaching techniques, and scientifically organized curricula seemed to demand a new type of meeting—a meeting that would retain some of the features of the old, but would add others, primarily instruction.

Meetings—together or separate?

The first change which seemed imperative was to organize these meetings on a departmental, rather than on an entire school basis. Soon after the departmental school and graded lessons were accepted it was seen that it was impossible to plan many programs which would meet the needs of the entire group.

In some churches, the complete faculty continued to meet monthly for supper and the fine fellowship that breaking bread together usually affords. Then, following the meal, or perhaps at the very close of the evening, the entire group worshipped together. The rest of the evening, however, was spent in departmental meetings, where the matters discussed could be pitched at the particular problems of each department.

In other churches, each department was given liberty as to when it would schedule its own monthly meeting. This made it possible for some departments, whose teachers were all women, to meet in the daytime, thus securing the attendance of some workers who could never attend an evening meeting because of home duties. It also made it possible for these meetings, because of the smaller number attending, to meet in private homes, which usually helps in the fellowship and informality of the session.

In many places, a combination of these two types of meetings has been developed; the entire faculty meeting for supper and departmental meetings once a quarter, and each department scheduling its own meeting in the other two months.

It must be obvious that the appearance of departmental meetings meant the elimination of the handling of general school business from the teachers' gatherings. And this was just as well, for many of the old-style sessions wasted a good deal of time on such discussions when most of those present were not vitally concerned with the business of the school, and were eager for a consideration of items more directly affecting their own service. Such business is now handled by a Superintendent's Council

composed of the general superintendent and the departmental supervisors, or better still, by the church's Committee of Religious Education.

Of course, the departmental meetings, to be really worthy of the attention of the workers, must be carefully planned and prepared for if they are to merit their attention. Wide-awake leaders arrange subjects to be discussed well in advance and even publish topics for an entire year in little folders so as to indicate the care with which these meetings are arranged.

Department program ideas

One of the most valuable things which can be done at the departmental gatherings is to conduct a survey of the lessons of each quarter in the month preceding the opening of the quarter. Such an advance perspective of the ground to be traversed is very valuable, and it gives an opportunity to assign class projects related to the lessons, to suggest source books which teachers may use in teaching, and to display enrichment material like pictures, objects, etc.

Another most helpful type of meeting is the observation of a skilled teacher at work teaching a lesson to children of the age of those in the department which is observing, or if the meeting is held at a time when the actual children cannot be there, teaching it to the adults who would simulate children of the age the group is teaching.

Still another type of meeting which has proven helpful is the visit of an entire departmental group to another church building where equipment for the department concerned is excellent. The presence of a worker of that church to explain the use to which the equipment is put is desirable. Following this visit, there should be held a discussion as to ways in which the visitors' departmental room and equipment can be improved and better employed.

The variety of programs possible at these departmental meetings is great and rich. Here are a few more possibilities:

1. Display of pictures, or objects, that could be used in teaching the lessons of a particular quarter, with some person to explain proper techniques.
2. Review of some good book in the field, perhaps by a member of the group.
3. Study of what constitutes good worship for the age-group of the department, and in this light, a discussion of how the department's worship may be improved.
4. Presentation by a public school leader of subject matter handled in public school by grades covered in the department, followed by a discussion as to how the work of the two schools may be integrated.
5. Study, in a series of meetings, of one of the departmental units in the Standard Leadership Training Course.
6. Presentation, in a series of meetings, of the psychology of the age-group handled in the department—perhaps spending one meeting each on the mental, physical, social and religious characteristics of the child.
7. Study of the art of story-telling, under a competent instructor.
8. Demonstrations of different types of teaching.
9. Development, under skilled leadership, of lesson plans for a few typical lessons.
10. Study of the plan for teaching stewardship to pupils of the age concerned in the department that is meeting.

*Pastor, Ravenswood Presbyterian Church, Chicago, Illinois.

Let's use the war

As a life situation for teaching our children

By Charles M. Laymon*

WE WHO ARE OLDER can remember a day when war was not, when there were other outlooks and values. Many of our children cannot. To them today's world is all there is or has ever been; it is their Reality and they are forming their personalities in relation to it. In America children have not yet had to run trembling to the air-raid shelters, but they do see the war films, read magazines and comic papers, and are a part of the family farewell when brother leaves for the Army. At school they are urged to buy war stamps regularly and to join the Junior Red Cross. Even in the church, the service flag and the Christian religion have somehow become one and the same issue to them.

Instead, however, of mentally wringing our hands over this fact we must face it and use the war as a life situation for teaching our children. It may turn out to be our opportunity rather than our Waterloo.

If left to themselves children will become intolerant. A child whom I know is constantly asking the question, "Are they on our side?" when he sees a picture of a group of people or soldiers. There is no tolerance in his question as he asks it. Recently it was reported that a little boy presented himself at an enlistment post and wanted to "join up." When told that he was too young he replied, "I can kill Japanese boys." American children are not at war with Japanese children. If they are made to feel that they are they will mature with a bias against the Japanese which will defeat our dream of a New Internationalism. By taking note of this danger, however, we can avert it. It is not difficult to help a child realize that it is not the children or the common people of these nations who are responsible for the war; rather it is their lustful leaders. Such a word should be spoken whenever a child reveals an intolerant mood.

It has been said that we do not realize our good fortune until it is threatened or taken from us. Certainly this is true of our democratic privileges. For several generations our children have been growing up to assume that their freedoms were due them. They belonged to life in America as leaves belong to their trees or bees have rights in honey-suckle. We have not called upon them to face what life would be without them until now. The war itself, therefore, offers an opportunity for our children to realize the meaning of the freedoms we are fighting to preserve.

It is easily possible that we shall miss this opportunity and that these children shall see in what is going on little more than Jap-slapping and Hun-hating. To avoid this we must be ready to answer the question: "For what are we fighting?" when it is asked. Surely we will not be content to give a verbal answer only. If we practice democracy in our church groups we may point to these activities for



Ellis O. Hinsey

Sharing must continue among all peoples in the post-war world.

the reply, "This is what we are fighting to give to all men everywhere."

For instance children may realize what we mean by democracy by some such ways as these: 1. Let the members of the class build their own worship services, stressing especially the fact that they are free to worship as they please, and to think of God in terms that they choose. 2. Establish the practice of voting in arriving at decisions affecting the class. 3. Hold discussions on various matters which call for our recognition of the views of others contrary to our own for our realization of their right to cherish these views. 4. Plan outings with church groups of other denominations which will teach us to live with those holding different beliefs in religion than our own. 5. Study the life of Jesus from the standpoint of his democratic methods in dealing with people. Naturally all of these projects would be adapted to the age group at hand and much would depend on the wise counselling and guidance of the teacher as the children seek to interpret their experiences.

Another outstanding opportunity for religious education which the war as a life situation offers us lies in the constant demand for sharing which it presents. When rubber scrap was first being collected the press carried pictures of huge piles of rubber. On the top of one of them could be seen, perched at a ridiculous angle, a child's rubber doll, as if to say "I am doing my part." Of course it was not the doll but the child who had given it who was doing her part. The doll on the rubber heap represented a living experience of sharing in the life of this child. Children, however, may "get into the game" and bring their stack of metal or rubber, or clothes for war refugees without any experience of the sharing motive whatever, competition being the sole matter of concern. When it does, the teacher has missed an opportunity.

As religious educators our problem is not to provide occasions for sharing. The war is doing that daily. Rather our challenge is to help our children experience the Christian motive of sharing as they give. There is really a difference between the cup of cold water given, and the cup given for His sake. Here are a few suggestions that might help: 1. Interpret the word of Jesus, "Inasmuch as ye have done

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*Department of Literature and History of the Bible, Scarritt College for Christian Workers, Nashville, Tennessee.

Young people find
worship by candle
light a helpful
religious experience.

Courtesy,
American Unitarian
Y.P.R.U.



We drew a circle

A Youth Week observance of last year

By H. Gordon Birky*

WE DREW A CIRCLE that took them in to our Youth Week observance last year—youth of other denominations, other races, and other social groups. The Youth Committee of the Wichita Council of Churches put a special emphasis not only on denominational cooperation, which was possible through the Council, but also upon racial and social group cooperation. In line with this purpose the College Hill Methodist Youth Fellowship successfully correlated its own program in the local church with two major community projects: a play night and a Sunday afternoon vesper service. By so doing the young people felt the force of a large fellowship as they planned to “build today for a Christian world.”

At our church the Youth Council met a month in advance to plan for Youth Week. Interest in the theme and in the possibilities for cooperation was gained through departmental meetings, where discussions centered in social and racial problems. Publicity was given through notices in the church paper and bulletin and through a special story in the January number of *The Scroll*, a monthly mimeographed paper published by the young people themselves. Here is an outline of the things we did that first week of February, 1943:

Sunday evening. The fellowship groups of the church, meeting separately as high school and older young people, considered the theme “Build Today for a Christian World.” Under the leadership of two very capable discussion leaders, they brought out some of the important issues involved in the theme.

Tuesday evening. The regular Youth Council meeting was held in the recreation room of our minister's home. After a barbecued hot dog supper, the members gathered around the fireplace and conducted their meeting as a Council fireside chat. The most noteworthy development of the evening was the suggestion and plan to invite a number of youth groups from colored churches to be the guests of our Fellowship a couple of weeks hence, on February 14. The Council members felt that this would be a practical

experience in friendliness which would help solve a community problem and would be a worthy result of Youth Week.

Wednesday evening. The chairman of our worship commission planned and conducted a devotional hour. The young people met before a candle lighted altar in the peace provoking atmosphere of our chapel. Not only on this occasion, but throughout the year, many of our young people have found this meditative type of worship a helpful religious exercise. The recreation room was open afterward for ping-pong and shuffle board games. All those who were present for the devotional meeting stayed for an hour to play.

Thursday evening. This was community play night, held in a church which has spacious game rooms and a fine gymnasium. All church and social groups which could be reached through the publicity committee were invited, and a large number of young people came. Twenty members of our own group went. They helped with the program by planning the fellowship sing. A committee of boys provided song slides and a stereopticon lantern; one of the youth workers led the singing, and a young person played the piano.

Friday evening and Saturday. The staff of *The Scroll* spent this period in the church workshop preparing and publishing the February issue of our youth paper, which contained five articles on Youth Week activities.

Sunday. This was the climax of the program for both the local youth group and for the community. The city-wide vesper service was held down town and a bus was chartered for transportation. Fifty of our young people met at the church and went as a group. The speaker was Dr. Charles E. Schofield, President of Southwestern College. Three young people—a high school girl from the Mexican mission, a college girl from the African Methodist Episcopal Church, and a high school boy from the First Baptist Church—planned and led the worship service. These young people represented the three racial groups which in our city are of large enough numbers to be of social significance. Special music was given by the choir of the Wichita High School East. This is one of two large high schools in Wichita, and the membership of the choir made up a representative body of the public school.

We invited this choir to participate in our own evening church service, and they joined us earlier for a late afternoon friendship hour and Sunday evening lunch. At six-thirty our young people and the choir joined in a fellowship sing and devotional service at which the minister spoke briefly on the subject “Youth Will Serve.”

The evening church service was planned by our young
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*Associate Minister and Youth Director of the College Hill Methodist Church, Wichita, Kansas.

So you'd tackle adult education?

By Edward P. Westphal*

YOU SAY you're going to start some real adult education in your church? Well, if you are, you are undertaking a job which will do more to lift the level of the church's work as a whole than anything else you could tackle. As are adults so is the church, for good or ill. Change adults and you change the church and all its program.

"Lions" in the way

It is often said that when one tackles the adult program he is "taking his life in his hands," that he is "dealing with dynamite which may blow him higher than a kite," if he's not careful, that he is "monkeying with a buzz saw." What are some of these hazards that rear themselves into obstacles at times?

1. All growth, all change, is more or less "painful." This is as true of adults as of youngsters, unless it is more so. Yet growing pains should be no deterrent to growth.

2. Leaders of adults are often set in their ways. They have not been so accustomed to making modifications in their plans and programs as are those who work with children and youth. They have not been pressed to do so from outside the groups with which they deal. Even if they have wanted to make changes, there is noticeable internal resistance on the part of the adults they lead which may discourage change and progress.

Added to this is the fact that leaders of adult work are usually the strongest personalities in the church. They have to be, to maintain their leadership. They are likely to have *convictions* about what to do and how to do it. Any proposed changes always involve changing the attitudes and the action of these leaders, who may offer some "sales resistance."

3. A large part of adult work expresses itself in "organizations," some of which are institutions with vested interests and are jealous of their prerogatives.

4. Closely akin to this "lion" is the fact that "adult work" is looked upon as "church work." The children's work or even the youth work may be quite radically modified and the "work of the church" will go on much as it has done. If the adult work is tampered with, the whole work of the church is likely to be affected. Change adults and you change the church and the nature of its program.

In many cases these are real "lions in the way," but let us not be deterred by them. They cannot block the forward march. Their very nature constitutes a challenge in that they indicate how vital and far-reaching every change in adults in the *right direction* may be to the life and work of the church and to the advancement of the Kingdom of God.

*Associate Director of Adult Education, Board of Christian Education, Presbyterian Church in the U.S.A., Philadelphia, Pennsylvania.

There are encouragements, too

Over against these elements are some which put heart into us as we seek to improve the church's adult work. They more than overcome the "lions."

1. The present world-wide emphasis upon adult education and the experience adults are having everywhere as they learn new techniques or languages help us as we try to open the way for some aggressive forward steps in the church.

2. Adults are beginning to find out that religiously as well as elsewhere they are living in situations where they must "learn or perish." And, believe it or not, they'll learn even at the cost of some effort and some growing pains.

3. A number of really significant enterprises through which adults have been learning and growing are already under way in the churches. Schools of stewardship have changed attitudes and actions. Mission study and missionary societies for men as well as for women have broadened vision, developed world-mindedness, released prayer and money in the world-wide Christian movement. Informal and formal "leadership education" has changed practice in all phases of church work. These leaders are, in the main, adults who have grown. Churches which are using *short term interest courses* as the back bone of their adult discussion program have taken on new life and vitality. "Learning for Life," the new guided study program for adults, has increased interest and immeasurably enriched the experience of earnest adults in many a church.

4. When the church has been really effective at any point in its program this has been due to leaders who have themselves been growing in the very process of aggressively discharging their various responsibilities. Such people have not only grown and been led to welcome opportunities which promote growth, they have in addition been a stimulus and encouragement to others to do likewise.

5. There is an increasing tendency, and well may it increase, to see evangelism as the real end of all the church's efforts and to see Christian education as a proper and effective means to evangelism. This point of view leads to more discriminating planning of the total church program in the light of its possible effect upon growing life at every stage of development, including the growth of adults.

6. You can't "go round the pastor" in adult work! This is one of the most encouraging elements in the whole situation. Too long has religious education been "going around the pastor." Sometimes this has been inevitable. An aggressive volunteer and professional leadership, both denominational and interdenominational, has been concerned with improving practice in children's work and youth work. If the pastor was not a willing and eager channel for these improvements, the indicated changes could often be made without his cooperation just so long as he did not oppose them. These were thought of as *side-lines*, while the pastor had his work, which was the "church work," to attend to. These leaders of the church's so-called "auxiliaries" got together, discussed their problems, found better materials and methods and improved the youth work and children's work of the church without the pastor.

But our point is this: While you might "go round the pastor" in the lower age brackets, that cannot be done so successfully in the adult work of the church. Most of the

minister's time is devoted to adults as individuals and in groups. The general church services, the mid-week program, the pastoral work, contacts with official and leadership groups, supervision of the major church organizations, are, as far as the pastor is concerned, almost wholly direct "adult work." He is the inspirer of leaders and those leaders are mostly adults. This is, for us and for the adult work, an encouraging fact. It will open the way, through the alert minister, to a more effective adult work.

Now, who takes the lead?

From what has been said it is evident that the ideal situation is one where the minister leads out in adult Christian education. There will be few cases where the pastor will not desire to do this very thing. He knows that if the church goes forward at all it must be through adults very largely. Lift the level of the work there and it will be reflected in lifting the level of practice in every part of the church's program simply because adults occupy the position they do.

Should the pastor *not* take the leadership in this matter one of two things will happen. Either the whole work of the church will stand still, or, if it goes forward under other leadership than the pastor, he will be practically forced to enter into the procedure. The reason for this statement is evident when we consider the next section.

What does the adult program include?

There are four phases of the adult program in the local church:

1. *The general church program for all adults.* Here are included such activities as: the general Sunday services, the mid-week services, schools of religion, stewardship, missions etc., adult classes and study groups in the Sunday school and in connection with other agencies, forum and fellowship groups, social and recreational activities, enterprises of service and support, young adult groups, couples' groups, women's societies, men's brotherhood activities, and so on.

2. *The home or extension program* will reach out to minister to the spiritual needs of the church's non-attending constituency through pastoral and other calling, home departments, guided reading or study activities, personal counselling, ministering to the shut-in, the sick and afflicted.

3. *The developing and training of church leadership.* As the adult program is being developed actively a new realization is coming of the part that adults must take in carrying the load of church leadership. There is a new demand for the kinds of experiences which will help adults take their proper places of influence with satisfaction and success. One denomination has gone so far as to provide an official text for the training and equipment of its leading official group in the church and is experimenting with courses of a more general nature for all church officers and organization leaders. In these movements the pastors are quite properly taking the initiative. The adult program attempts two things: to help adults have something worth sharing to share with others, and to help them find their highest joy in sharing what they have.

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Even with limited leadership

Leadership education can be effective

By J. Wesley Prince*

MY TEACHERS COMPLAIN about these new church school workbooks," said a minister at a meeting of his fellow clergymen. "I find several of the church school classes being let out early and disturbing the rest of the school."

"Don't brag about it! We all have the same problem," growled another. "I wish I knew what to do about the lack of religious background on the part of my teachers. I give them the best educational material that I can find but I feel as if I were handing them a cook book and then, instead of following the recipes they tear the book up and try to make a meal of the paper. No wonder pupils get religious indigestion."

"Yes, that's it. The teachers don't have that extra

knowledge that helps them to understand what they are doing. They have no spiritual pantries from which they can get flour and baking powder for making bread."

Another minister elaborated the metaphor: "But what about the fire which cooks the food? We need inner fire to prevent half-baked bread being offered to the children."

"Wait, wait a minute! Aren't we assuming that church school teaching is something the teachers cook up and then serve to the pupils? Should not a school of religion be a process of both teachers and pupils learning to grow their food?"

The conversation was interrupted as the chairman began the meeting. Having some ideas of educational procedure himself, he brought up the topic which the ministers had been discussing. The clergymen agreed that their teachers needed more training for their jobs. Regular leadership schools had not been held because it was assumed that there was not enough leadership available locally. But in face of the felt needs the clergymen now decided to work together for a community training school. A committee was appointed to bring in plans.

It was soon evident that good background courses in the Bible could be given by local leaders. A Baptist minister was asked to give a survey of the Old Testament. He invited the Advent-Christian minister to take part in one of the class periods and explain the Advent view of the Old Testament prophecies. This desire to give each group the opportunity to express its particular faith made a real impression on the community. Survey courses on

*Minister, the Crombie Street Congregational Church, Salem, Massachusetts.

both the Old Testament and the New Testament were offered both because the ministers felt that many teachers needed such background material and also because it was thought that such general courses would attract people who were not teachers and whose registration fee would help finance the school. The teachers gave to the dean of the school a complete outline of their lectures, which insured full preparation. As it turned out, the Bible courses drew a large attendance.

A need for improvement in junior and primary methods seemed to be a problem in all of the churches. The area lacked a qualified instructor for such work. No denominational expert was available. The expected registration would not pay for the expenses for a leader from any city. One of the committee members suggested, "Let's ask the ministers at their next meeting to give us the major problems in the methods of the church school. Then with these problems perhaps we can find people who could help us out by discussing them. Certainly if we pool all our resources we can help each other."

At the next ministers' meeting the committee was showered with problems. The first to be mentioned was that too many church school teachers spent too much time in busy-work and hand-work rather than in Bible study. The ministers agreed that there was educational value in directed and creative activity but in most schools there was no connection between drawing birds and any thought that God creates birds or cares for them.

"You fellows may have that problem but I have one teacher that knows how to direct creative activity. My problem is a little different . . ."

"Hold it a minute," said the chairman of the committee on the school, "You have a teacher who does understand about directed activities? Could she tell other teachers about what she is trying to do?" Thus the committee found a leader for a discussion of one topic.

"My chief complaint is that some of my teachers never attend church . . ."

"The head of my high school department thinks that the church school is the only function in the church worth supporting . . ."

"How can I convince my teachers that they should be personal friends with their pupils? . . ."

From the confused pouring out of heart-aches there did appear here and there bright spots and in this church and in that were found individuals who were doing good work in some one aspect of religious education. The committee in charge of the training school asked these lay people to study on some one topic and then to prepare to share their ideas and experience with others who would attend the training school.

The school was held once a week for six weeks. All church school workers who attended were assigned to course 610a, How to Improve the Church School. On the first night this class was divided into three divisions. Kindergarten and primary leaders discussed creative activities with one instructor. This leader was a minister's wife who had had kindergarten experience. The second division was for teachers of primary and junior pupils and the topic was on the use and abuse of handwork. Leaders of high school young people met with a minister to consider how to find the needs of young people and how to develop their participation in the total church program.



The teachers of primaries and juniors discussed the use and abuse of handwork.

A week later the course for church school workers was divided into only two sections for a study of missionary education. A surprisingly good exhibit of maps, posters, scrapbooks and materials was collected from various churches. Denominational and inter-denominational materials had been procured and were distributed.

The third week, the teachers were asked to consider the topic of working with the individual. Although the teachers of the little children should have had their own instructor, since one could not be found, they met with the leaders of young people.

A minister took charge of the class on the fourth night and frankly faced the question of the relation of the church school to the total church program. He raised the question of loyalty and gave the ministers' attitude toward the teaching by example of church attendance on the part of the church school teachers. The second half of the period another minister who had successfully developed a unified church and single church budget explained what his church had done. This brought out considerable discussion and question, for many had not heard that some churches were having the single treasurer and a unified budget.

"What are we trying to do?" was the topic considered by the wife of a minister on the fifth night. This led into working on questions which could be used in testing the achievements of each local school. The purpose of all the activity and ways of knowing whether the church school was achieving its goal made the teachers see their work with individual classes as part of a large plan for the whole church.

On the last night two leaders discussed several matters: the keeping of records, using religious knowledge tests for individual pupils, motivations and rewards.

Notebooks were handed in. Final assignments were checked and the books from the loan library returned and credits issued to the few who had completed all of the required work.

Five different denominations participated in the school, Advent-Christian, Baptist, Congregational, Methodist and Unitarian. The fact that nine churches from three towns could cooperate, was a good example of Christian unity.

Thus leadership training was started even with limited leadership.

What's happening in the Advance?



IN OPEN LETTER TO the bishops of the African Methodist Episcopal Church, the Department of Christian Education of that denomination commends them for planning a post war program and calls their attention to the fact that the Advance is an essential part in such a program.

"If the conservation of youth is neglected, if youth is not served and saved, a durable peace will be but an empty slogan and the growing, enduring church an idle dream.

"The Department of Christian Education is engaged now in cooperation with forty Protestant denominations in supporting a United Christian Education Advance. This movement includes all the essentials that are fundamental in building a post war program from an educational viewpoint."

The letter continues to point out the place of leadership, of aggressive enlistment and of the teaching program as fundamental to post war planning.

How a new Sunday school starts

"Here is how I did it, after much prayer and hesitation. First, I got acquainted with some of the youngsters who pass here on their way to school. In the course of our conversation, I asked them if they would like to have a Sunday school at Excelsior. Affirmative exclamations were their reply. I told them to talk it up and we would start a week from the following Sunday. I then called on the other two members of the School Board and was assured they were all glad and happy to have a Sunday school but there has been none for lack of leadership."

Thus writes Mrs. W. C. Bates of Dover, Oklahoma, regarding the starting of a rural Sunday school in Excelsior, ten miles away in the country. After six months, Mrs. Bates reports a growing Sunday school with fine results. One devoted leader is often the difference between having and not having the privileges of religious teachings in many communities.

Seattle meets delinquency problem

Like other cities, Seattle is experiencing a rising tide of juvenile delinquency in connection with the war time situation. The Council of Churches and Christian Education has launched an extensive youth recreational program to meet this situation. One-hundred-and-eighty-nine Protestant churches cooperatively have raised a fund of \$75,000 to provide leadership and supervision for after school and evening recreational programs. Clubs have been organized, unused rooms have been renovated and opened, recreational facilities installed, and the church centers opened to youth of all denominations. Such an expanded use of church facilities already available might be a most effective curb to juvenile delinquency in many communities.

Wichita vacation schools top all records

Reports from Wichita, Kansas, indicate that last summer the program reached an all-time high with 3,145 children enrolled in 38 vacation church schools, served by 352 teachers. There are, during the current year, 7,072 pupils enrolled in the weekday church schools in Wichita. The allies of the Sunday church school, they have helped to carry out the objectives of the Advance.

The Evangelical Advance

When the United Christian Education Advance was first launched, the religious educational leadership of the National Board of the Evangelical Church was changing under the new secretary, R. H. Mueller. A vigorous advance is now under way throughout that denomination. Seventy per cent of the churches of the entire denomination are enrolled in the Advance. In addition to this enrollment by churches, there is a large and rapidly growing personal enrollment by pastors and district superintendents and Sunday school superintendents of the denomination.

In six conferences of the denomination, every church is enrolled in the Advance. Eight other conferences are approaching the 100 per cent mark. The effective and helpful packet of guidance materials being circulated by the denominational board is enthusiastically received.

The United Brethren Advance

Dr. O. T. Deever, General Secretary of Christian Education for the United Brethren Church, says, "Yes, let's keep the Advance going," and then gives the following quotations to indicate how it is going and also how great is the need.

"From many sections of the church comes word encouraging continued effort to keep the Advance alive and going strong. Dr. D. E. Young, superintendent of the East Pennsylvania conference, says, 'The Advance is a Godsend in this hour. I am stressing it in every quarterly conference.' Speaking of picking out and emphasizing certain phases of the Advance he says, 'Let us stress evangelism and then follow with teacher training.'

"He further declares: 'I am alarmed that some folks feel that church work should be sidetracked for the duration. Now is the time for the church to rise in her full strength, so as to be prepared for the great task that awaits her in the tomorrow. Let us keep pushing ahead.'

"Dr. A. P. Vannice of the Nebraska conference says, 'Surely the Advance was born for such a time as this. It spells a real opportunity for every Sunday school. Reports show forty Nebraska schools already in line. Every Sunday school should cooperate. But it is not a draft movement. It means voluntary enlistment.'

"Doctor Vannice quotes Roger Babson as follows: 'What our nation needs right now is more Sunday school pupils, until every school is crowded, and then more Sunday schools! Our citizenship must be saved spiritually, before it can be saved socially, economically or any other way. Christian idealism must be planted in the heart of every developing citizen. There is no institution more ready and able to do this than the Sunday school.'

"Rev. Oral F. Landis, director of Christian education in the Illinois conference, says: 'There just won't be an advance in attendance as long as local lay leadership

groups are as apathetic and as lacking in earnest compassion as they are. Although Sunday schools may not be up where they once were, many are stronger now than a few months ago and the attendance in worship seems to be up markedly."

"Rev. H. C. Cridland, director of Adult Work in Allegheny conference, quotes from the *Protestant Voice* the following stirring excerpts from the letter of a soldier boy to the folks at home: 'As a soldier, I ask you point blank, what are you, the church, doing that will be of help to us when we return?' This letter started a back-to-the-church movement in Kaufman, Texas."

Youth Week

The First Methodist Church of Jonesboro, Arkansas, reports a Youth Week which was officially sponsored by five churches in Jonesboro, as follows: The First Methodist Church, the First Presbyterian Church, the First Christian Church, Fisher Street Methodist Church and Huntington Avenue Methodist Church. Individual young people from other congregations participated. The plan included visits to the parents and young people in the homes, the sending of a deputation team from each church to a church of another denomination on Sunday morning before Youth Week began, and cooperation from the high school and college in keeping that week free from other engagements. There was a fellowship supper each night followed by discussion groups on the following topics: "What is Involved in Loyalty to the Church," "Boy and Girl Relationships," and "Why is Right Right and Wrong Wrong." Following this, there was recreation and group singing, with a worship service which was the climax of the program. Attendance increased each night and young people were reached who had not previously been active in the church. One interesting result was the formation by the young people of a "City Federation of Christian Youth." The Federation has sponsored a number of activities, including a sunrise service for service men.

Another Lakeside youth conference

ANOTHER Christian Youth Conference of North America will be held June 27-July 2, 1944, at Lakeside-on-Lake-Erie, Ohio. From the first Conference, held in 1936, the spirit and program of the United Christian Youth Movement were spread across the continent. The time has come for another. The purposes are: To express the unity of Christian young people in achieving the task of the Kingdom of God; to inspire local, state, and national youth groups with an ecumenical spirit operative in meeting needs of youth today; to crystallize in the minds of youth of North America the United Christian Youth Movement as the spearhead of their cooperative work in building today for a Christian world.

Quotas have been released to agencies cooperating in the UCYM. There is a place for representation from local, city, state and regional organizations. Requests for reservations for delegations should be sent to the cooperating agencies.

A town goes to school

By Nathan G. Hills*



AN UNUSUAL School of Religion for both high school pupils and the adults of the community has just had a second session at Sulphur, Oklahoma, a town of some 5,000 population. The School was organized in December 1942 by the Ministerial Alliance, representing five denominations, with the hearty cooperation of the public school administration. The public school offered the high school building, heated and lighted, for class rooms and assembly. The Ministerial Alliance provided the teachers, using ministers and a few lay people. The school was in session for five consecutive evenings, from 7:00 to 9:15. High school boys and girls received half an academic credit for completing the ten class sessions of required work.

An interest-finder was mimeographed and distributed among high school students and then among members of the various churches, to determine the kind of subject for which there would be the greatest demand. As a result, eight courses were offered in 1942, on the Bible, vocations, religion and life, the family, the alcohol question, and world peace. This year ten courses were offered, including one on hymns and one on "Love, Courtship, and Marriage." The latter was offered to high school students only and was their most popular course.

The School session was divided into three parts—two class periods of forty-five minutes each, separated by a union worship period of the same length of time. Many adults attended the worship service who did not enroll in the classes. Music was provided by high school teachers and inspirational addresses were given by well-known speakers representing the five cooperating denominations: Methodist, Baptist, Disciples of Christ, Presbyterian, and Pentecostal Holiness.

The high school building was condemned as unfit for use in the summer of 1943, and the high school students have been "farmed out" for the year. The Second School of Religion was held in the First Baptist Church, which has an educational building and a large auditorium. In enlisting enrollment the high school took care of its own students and the churches enrolled adults. Clubs were approached in line with their interests—the music club was urged by one of its members to enroll in the course on great hymns of the church, and the book club in the course on the Bible as literature. Also invitations to attend the school were given to the service men at the Ardmore Army Air Base, twenty miles from Sulphur. The chaplains cooperated in enrolling the boys in the school.

Final figures are not yet available on the attendance during the second year. In the first year the total enrollment reached 303 and the average attendance was between 225 and 250. The churches feel that this unique and successful project, where cooperation has made possible efficient teaching and fine worship, is their best example of a United Advance in Christian Education.

* Minister, the Central Presbyterian Church, Sulphur, Oklahoma.

The gifts

A play for Easter, Christmas, or all the year

By Dorothy Clarke Wilson*

Characters

THE BOY
THE MOTHER
THE FATHER
A WOMAN
AN OLD MAN
A SLAVE
A MERCHANT
A READER

NOTE ON PRODUCTION: In casting this play great care must be taken in choosing the person who will play THE BOY. Since this part is not only extremely difficult to play but is likely to offend the sensitive emotions of most audiences if poorly portrayed, it is advisable not to attempt the play unless a really adequate person can be found for the part. Except in extreme instances it will be better for the part to be taken by a girl of early adolescent age or older.

The treatment of the play will vary according to the time of year when it is presented. If produced during the Easter season, the use of the music of some hymn like "In the Cross of Christ I Glory" or "When I Survey the Wondrous Cross" is suggested during the final tableau.

The Play

READER: Have you ever wondered what became of the three gifts brought by the mystic strangers of the east to the manger of the Christ Child? Were they, perhaps, cherished carefully in the home in Nazareth, guarded fondly from jealous eyes and prying fingers, later to be handed on from loving hand to loving hand of his followers? Were they sold to provide the necessities of life for the family which lived frugally on the sparse earnings of a small town carpenter shop? Were they lost or mislaid or stolen? Did they have any part to play in that patient, unwritten drama of a child's awakening into glorious manhood?

We do not know. For history and tradition are as silent about the gifts as about their givers, of whom we know not whence they came nor whither they went. Like the star they followed, they flashed in one brief instant of colorful tableau across the canvas of recorded events, left their strange, assorted offerings, and went away.

This is the story of what may have become of those three gifts brought by the wise men. It did not happen, yet because of the very nature of him to whom they belonged, something like this must have happened. We present these imaginary scenes from the boyhood of the Master with humility and reverence, knowing that no one of us can presume to give an adequate interpretation of his personality, yet proudly conscious that in so far as we are like him, his spirit lives again in every one of us.

Scene One

The curtains part sufficiently to show the

center of the stage. The MOTHER is seated on a wooden bench. Beside her is a low table, on which are the three gifts: a bag containing gold coins, a silver incense burner, and a carved wooden box. The white linen napkin in which they were wrapped lies beside them. The BOY sits on a low stool at his mother's feet. The lights are fairly dim, though the two figures seem surrounded by a gentle, roseate glow.

BOY: (*Eagerly*) Tell me again, mother, please! What were the three strangers like?

MOTHER: (*Thoughtfully, as if trying to remember*) They were—like kings, I think, though I have never seen a king. Their robes were of the fine stuffs that the traders from Damascus carry in their saddle bags, and the trappings of their camels shone in the sun like the crests of Carmel when the dawn first touches them.

BOY: Not their clothes, mother. What were they like?

MOTHER: One of them was tall and young and eager. He was the first one down from his camel, the first to enter the house, the first to offer his gift. His eyes were bright and penetrating and golden with some reflected fire, as if he had just come from a high hill where he had been looking at a sunset.

BOY: (*Lifting the bag of gold*) Gold—like the gift he brought. (*He takes out some of the coins and lets them slip through his fingers.*)

MOTHER: The second, the one who brought the frankincense—(*Pausing*) I can't remember how he looked, but after the other's glowing sunlight, he seemed like quiet shadow. He stood waiting a long time, looking at us, and then he moved very slowly. There was light in his face, too, but it came from inside—deep—like a flame burning in a quiet place with no wind to touch it.

BOY: (*Lifting the incense burner and smelling of it*) What would it smell like if we should burn it? Like the incense the priests burn in the temple?

MOTHER: Perhaps. And like the clean fragrance of balsam when the wind comes from the sea.

BOY: And the other—the one who brought the little wooden box?

MOTHER: He was very old. It took him a long time to get down from his camel, but he seemed in no hurry. It was as if he had lived so long that time did not matter. His hair was the color of goat's milk and his face seamed and wrinkled as the wilderness lands beyond Jordan. But his eyes were like two quiet pools, deep and clear and unruffled.

BOY: (*Slowly*) Mother?

MOTHER: Yes, my son?

BOY: Why should men like that have brought gifts to—me?

MOTHER: I—do not know, my little one.

BOY: Are you sure they didn't make a

mistake—didn't mean them for somebody else?

MOTHER: They were sure. (*She looks away dreamily*) They were looking for—a king, they said, him that was born king of the Jews.

BOY: (*Laughing*) Me—a king? They must have made a mistake. Why, I'm only a carpenter's son.

MOTHER: (*Softly, breathlessly*) David was—a shepherd.

BOY: (*With tender amusement*) You're just like all the other boys' mothers. They all think their son is going to be another David.

MOTHER: Do they?

BOY: Anyway, I wouldn't have time to be a king, even if I could. I'm going to be too busy doing my work.

MOTHER: (*Eagerly, leaning forward and placing both hands on his shoulders*) What work, my son?

BOY: (*His eyes growing distant*) I—can't tell—yet. But—I know there's something. I've felt it when I've been up on the hill sometimes alone—or when I've been in a big crowd, like last Passover in Jerusalem, when I stayed behind and you worried. I can't just explain it, but it's as if—as if—

MOTHER: (*Eagerly*) Yes?

BOY: (*After a moment's silence, turning toward the gifts*) Let's put them away, mother, shall we?

MOTHER: (*Disappointed*) Yes, dear. Here's the linen cloth. Be careful not to hurt them.

BOY: (*Suddenly looking up at her*) Are they really mine—to do with just as I please?

MOTHER: Why—yes, dear. Of course. (*The lights grow dim about them. The curtain is drawn.*)

Scene Two

The curtains open to show the courtyard of a small house in Nazareth. Entrance, right, to passageway leading to street. Entrance, left, to living rooms of house. Large open entrance, center rear, opening on a back yard. Left, a carpenter's bench, with tools suitable to the period: axe, saw, hammer, adz, (chisel shaped tool used for planing), measuring line, compass. Near the bench several articles in various stages of completion. Shavings on the floor. Down, right, a wooden bench or settle, and close to it a low table.

The FATHER is working at the carpenter's bench, running his adz over a smooth white board. He is a bearded, heavy set man of middle age, his shoulders a trifle stooped because he is near sighted and much of his work requires an accurate eye. He wears a rough cloak of homespun, bound with a girdle, and over it a leather apron. He works painstakingly and with obvious pride, whistling in rhythm with the smooth, flowing motion of his arm. Presently the MOTHER enters, left, her arms filled with various objects—a pair of sandals, a leather bag, a gay silk girdle among them—which she sets down on the low table. She is younger than the FATHER, perhaps in the early thirties, slender, with mobile, sensitive features. She moves with a girlish impulsiveness.

MOTHER: (*Gaily*) Look, Joseph! See all the gifts people have brought him for his birthday!

* Portland, Maine

FATHER: (*Turning but not laying down his tool*) Not good, I'm afraid. He shouldn't be having so many. It will spoil him.

MOTHER: (*Laughing*) Nonsense! It's too late to spoil a lad when he gets to be thirteen. (*She sits down on the bench and fingers the articles. Holding up a pair of sandals*) See! A new pair of sandals that Nathan the tailor made him!

FATHER: (*Barely glancing at them*) The Boy earned them. He's worn out enough sandal leather making all Nathan's deliveries while his apprentice has been sick.

MOTHER: That's what Nathan said. (*Holding up a small bag*) And here's a leather bag that Johanan, the tanner's youngest son, brought. It will be good for the Boy to carry his lunch in. I wish he could have taken it today.

FATHER: (*Chuckling*) His lunch tasted just as good out of his old one. It's the food that matters to a boy, not the pouch he carries it in.

MOTHER: I gave him some of the fig cakes he likes and a bit of fresh cheese and a barley loaf. I do hope he had enough.

FATHER: If he didn't, it wasn't your fault. It was because he met some poor beggar or a flock of hungry birds.

MOTHER: It was good of you, Joseph, to give him this holiday on his birthday.

FATHER: He's earned it. He's worked hard. And he seems to like going off by himself.

MOTHER: He used to like Joel to go with him. They were such good friends.

FATHER: It's a pity the accident had to happen. But that cliff's a bad place. I've always said somebody would be killed falling over it sooner or later. Have you seen Joel's mother lately?

MOTHER: No. Poor Deborah! It's hard losing both your husband and your son. I've been up the hill time and again, but she won't see anybody. And she never sets foot outside the house.

FATHER: She's lucky to have a house. I heard that the money lenders were going to foreclose on her mortgage.

MOTHER: But they say she got that paid.

FATHER: I wonder how.

MOTHER: (*Lifting a long strip of bright colored silk*) Here's a new girdle, a silk one. The one I made him is only homespun. But, anyway, hers isn't embroidered like mine.

FATHER: What do you mean, "hers"? Deborah's?

MOTHER: (*Hesitating*) You—you won't like this, Joseph. It's from that — that woman. The one out on the Sepphor road. She said—the Boy had been so kind.—

FATHER: (*Laying down his tool and striding toward her, anger on his face*) Why can't he leave people like that alone? Aren't there enough respectable people in this town? Why don't you forbid him to speak to them?

MOTHER: (*Slowly*) I've found it hard to forbid him things, Joseph—ever since that day in Jerusalem last spring when we found him in the temple. He's seemed so—so sure.

FATHER: I've felt a difference in him, too. That's why I'm so certain, Mary, that the time has come.

MOTHER: (*Startled*) You—you mean—

FATHER: We must leave him in Jerusalem when we take him this year for the Passover.

MOTHER: But—he's just a child, Joseph.

FATHER: He's a "son of the commandment," isn't he? According to the Law he

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is now a man, with a man's responsibilities.

MOTHER: (*Doubtfully*) Yes, but—

FATHER: And he's learned everything Ben Ezra can teach him. The Mishnah is as familiar to him as the laws of Moses.

MOTHER: He has always learned quickly.

FATHER: And you remember what the great Hillel said?

MOTHER: (*With a quick change of mood, her eyes shining with eagerness*) Yes. I still can't believe it, Joseph. Tell me again what he said.

FATHER: He said, "Bring him back to me when you think he is ready. I want that boy for my pupil."

MOTHER: Think of it! Our boy—our boy—a pupil of the great Hillel! If—if it only didn't mean that he must go away!

FATHER: (*Leaving his bench and coming toward her*) You've always dreamed of his being a rabbi, Mary, but Hillel's school can make him even more than that.

MOTHER: (*Wonderingly*) More than a rabbi? How—

FATHER: What would you say if some day our son should sit on the High Council!

MOTHER: (*Wide eyed*) Oh, Joseph! Could he?

FATHER: Why not? Thanks to Hillel and—the three strangers.

MOTHER: (*Suddenly thoughtful*) Yes. The three strangers. Have you told him, Joseph? Does he know that's how you've always intended the three gifts to be used?

FATHER: Not yet. But I must do it soon. Today.

MOTHER: He knows about the gifts. I

showed them to him.

FATHER: What did he say?

MOTHER: He asked if they were his own, to do with just as he chose. I told him yes. Was that right?

FATHER: Of course. Why not?

MOTHER: What—what if he doesn't choose to use them as we've planned?

FATHER: (*Confidently, returning to the bench*) He will. He loves the scrolls as I used to love the adz and hammer.

(*A knock sounds offstage, right. The MOTHER, immersed in her thoughts, does not notice.*)

FATHER: Some one's at the outer door.

(*The knock sounds again.*)

MOTHER: (*Starting up*) Oh! It's probably one of his friends with another present. They've been coming all day.

FATHER: If it's Old Simon, don't let him in. I won't have that old reprobate—

MOTHER: (*In a low voice, turning from the entrance*) It's Deborah. Joel's mother. Oh, Joseph, she looks so unhappy! (*She goes out, right, and her voice is heard offstage in greetings.*) Deborah, dear, peace to you! You're such a stranger!

(*She reenters, accompanied by a WOMAN with a sad, sensitive unhappy face. She is dressed in dark garments, and her motions are listless and purposeless.*)

FATHER: Greetings to you, Deborah. May the Lord grant you the blessing of forgetfulness in your sorrow.

WOMAN: Thank you, Joseph. It is easy for you to speak words of comfort, you who still have your son. (*Sits on bench.*)

MOTHER: Did you walk all the way down the hill in this hot sun?

WOMAN: It's the first time I've been anywhere since—it happened. I—thought I couldn't.

MOTHER: (*Laying her hand sympathetically on the WOMAN's shoulder*) Of course everything you saw along the road reminded you of him. But it will be easier next time, Deborah.



Francois Lafon, "The Son of a Carpenter"

WOMAN: (*Turning to her with sudden passion*) You—what do you know about it? You haven't lost your son, have you? You didn't see him go out one morning laughing and rosy and full of the joy of living and have him brought back—

MOTHER: Don't, Deborah!

WOMAN: You see? You can't even bear the thought of it. Suppose you had to sit in the house day after day—from morning till night, waiting—for a footstep that would never come—for the sound of his voice—

(*There is a silence broken only by the sound of the FATHER's adz moving smoothly across the wood. The MOTHER, sensitive always, gazes down at the WOMAN with distress and something akin to terror. Suddenly the silence is broken by the sound of a clear, fresh young voice singing. The song may be any familiar psalm, such as the twenty-third, set to appropriate Jewish music. The sound comes steadily nearer.*)

MOTHER: (*Her face relaxing into relief and joy*) It's the Boy.

WOMAN: (*Also relaxing a little*) I brought him a little gift for his birthday.

(*The BOY appears in the open entrance, rear. He is all that one would expect him to be—slim, strong, full of grace and energy, and possessed of a vital, intense, spontaneous joy of living. He is dressed in a simple tunic falling a little below the knees. His head is bare. His hair, parted simply in the middle, falls to his shoulders.*)

BOY: (*Eagerly*) Mother! Father! Here I am, back. (*Seeing the WOMAN, his face lights even more, if possible*) Deborah! Peace be with you! I'm so glad you're here. I've been looking for you.

WOMAN: (*Smiling a little*) Have you?

BOY: I stopped at your house on the way down the hill. See what I have for you! (*He opens a leather bag which is fastened to his girdle and removes several round, very white stones.*) I found them in an old brook bed. They're the kind Joel wanted for his collection.

WOMAN: (*Drawing back as he tries to give them to her*) No! Take them away!—I don't want to see them!

BOY: But—I got them especially for you. They're the kind Joel likes best.

WOMAN: (*Sobbing*) Take them away!

MOTHER: (*Reproachfully*) How could you, dear? Don't you see they remind her of Joel? I don't understand, son. You're usually so thoughtful not to hurt others.

(*The BOY stands for a moment looking at the WOMAN, his face puzzled and thoughtful. Then he puts his hand gently on her shoulder.*)

BOY: I'm sorry, Deborah. I thought you'd like remembering. It's probably because you haven't been with Joel all day the way I have.

WOMAN: (*Gripping his arm*) You—you've seen him?

BOY: (*Patiently*) Not the way you mean. Not with my eyes.

WOMAN: But—you said he talked to you.

BOY: He did. He always will, every time I see something beautiful. Joel loves beautiful things.

WOMAN: (*Persistently*) You heard him?

BOY: Of course. He used to have just one voice, but now he has thousands. The wind singing through the sycamores, the brook chattering over the rocks, the tall grass whispering—

WOMAN: (*The look of amazed incredulity changing to despair*) Don't say any more. You're trying to torture me by talking about the things he loved. As if there were any beauty left, now he is dead!

BOY: But, Deborah, he isn't—

MOTHER: Hush, son. (*She puts her arm about the WOMAN*) Don't mind the boy, Deborah. He's so young, he doesn't understand. (*The BOY stands helplessly by, the joyousness on his face turned to perplexity and pity.*)

WOMAN: (*Rising and wiping her eyes*) I must be getting back. (*She turns to the BOY.*) I'm sorry, child. You meant well. (*She unwraps a small parcel she is carrying.*) See! I brought you a present. (*Shaking out a garment*) It's a coat I was making for—for him.

BOY: (*Handling it eagerly*) It's beautiful. Joel will be so pleased to know I have it.

MOTHER: (*Hastily*) But you shouldn't have given him such a big gift, Deborah. It's too much.

WOMAN: It's little enough after all he's done for me. If it weren't for him, I wouldn't have a roof over my head. (*The FATHER looks around suddenly, sharp, sudden questioning in his face.*) But I must be going. (*She wraps her veil about the lower part of her face and moves toward the door, right.*)

BOY: Wait! I'll walk up with you. The path is so rough. (*They go out together.*)

FATHER: (*Excitedly*) Did you hear what she said?

MOTHER: (*Shaking her head as she folds the coat*) The Boy does say the strangest things sometimes. I don't wonder Deborah didn't understand him.

FATHER: (*Impatiently*) I mean what she said last—about there being no roof over her head if it weren't for the Boy. What did she mean?

MOTHER: Why, I—don't know—

FATHER: How could he possibly—(*His lips close suddenly, tightly. He turns to her briskly*) Go, Mary, and bring the gifts.

MOTHER: Here? Right now?

FATHER: Yes.

MOTHER: (*Alarmed*) Joseph! What—

FATHER: Don't ask questions. Just bring them.

(*She goes out, left, taking the birthday gifts with her. While she is gone the FATHER walks up and down impatiently.*)

FATHER: (*As the MOTHER returns with the white cloth bundle*) Good! You have them. I was afraid for a moment—

(*She sits down on the bench and places the bundle on the table but makes no motion to open it. Her fingers hover over it caressingly. The FATHER makes an impatient gesture.*)

MOTHER: Don't hurry me, Joseph, please. It brings back so many memories.

FATHER: Forgive me, my dear. I'm sorry. (*He waits more patiently while she sits looking at the bundle, then very slowly she picks up the bag, holds it for a startled instant while her mind bridges the gap between past and present, then gives a gasp of dismay.*) Why—it's so light—what—

FATHER: Here! Let's see it! (*He takes it from her and with nervous hands wrenches it open, thrusts his hand inside.*) It's gone! All but two pieces! (*He takes them out and looks at them, dismay and anger on his*

face.)

MOTHER: (*Helplessly*) But—who could have taken them? I've kept them so carefully! And nobody knew where they were except—

FATHER: Let's see the others. (*He gets down on his knees beside the low table.*) The frankincense—(*He reaches abruptly for the incense burner.*)

MOTHER: Careful, Joseph. Not so roughly! It's such a beautiful thing! (*She places it in his hands. He opens it with trembling fingers and peers inside.*)

FATHER: Gone! Empty!

MOTHER: (*Despairingly*) No, Joseph! (*She takes the burner from him, but already he is opening the box of myrrh.*)

FATHER: At least the myrrh is left. He hasn't touched that.

MOTHER: "He"? Joseph, you—you know who the thief is?

FATHER: (*Rising heavily*) It—wasn't a thief, Mary.

(*The BOY appears suddenly, right.*)

FATHER: Come here, son. (*The BOY approaches his father, who is still standing by the table, very stern and grave. Indicating the three gifts*) You—have seen these things before?

BOY: Yes, father. They're the gifts the three strangers brought. Mother showed them to me.

FATHER: (*Picking up the bag*) This bag was full of gold pieces. Now it's nearly empty.

BOY: (*Simply, his eyes looking in the FATHER's straight and clear*) Yes. I used them.

MOTHER: (*In a stifled cry of dismay*) Oh—no!

FATHER: What did you do with them—besides paying off the widow Deborah's mortgage?

BOY: Well, there was a new flock of sheep for Zimri, the shepherd. After the plague took his flock last winter he had no way to support his family. He's going to pay it back as soon as he can.

FATHER: If he does, it will be the first time he ever got any money ahead. After he's filled the mouths of six hungry children—(*Abruptly*) Well, what else?

BOY: The rest went to young Joshua, the tailor's apprentice. He was sick so long, and nobody else in the family was able to work. They've had a hard time since his father had that accident.

FATHER: (*Turning to the MOTHER, who has sunk wearily down on the bench*) Well—you've had your way. I've always thought he had too much freedom, but you've never wanted him curbed. I hope now you're satisfied. (*He goes to his bench and, picking up his tool, begins working again with sharp, quick motions.*)

BOY: (*His glance traveling from one to the other in bewilderment and growing distress*) You—you mean I shouldn't have used it?

MOTHER: (*Reproachfully*) Oh, son, how could you!

BOY: But—I thought you said it was mine to do with just as I chose.

MOTHER: Oh, I did! And it was. But—I didn't suppose you would use it for anything like this!

(*Continued on page 32*)

Worship Programs

February

The February 1944 issue of the International Journal is to be a special one on "Education for Brotherhood" and will deal with inter-race and inter-faith relations. It will contain much material valuable as a background for these services, together with lists of additional resources.

Primary Department

By Ellen E. Fraser*

Together in God's Service.

PRELUDE: "Sunday Morning," Mendelssohn
CALL TO WORSHIP:

I will lift up mine eyes unto the mountains,
From whence shall my help come?
My help cometh from the Lord,
Who made heaven and earth.

HYMN: "Lord of the Sunlight"²

STORY:

A LETTER TO A CHURCH

Once there was a man named Paul who traveled all around starting churches. It was a long time ago, just after Jesus had lived. Paul heard about Jesus and talked with Jesus' friends. He felt as if he had known Jesus, and he loved him very much. He wanted to tell everybody what Jesus was like and make everyone love him as much as he did. So he started churches. But they were not churches like this one, or like the big temple at Jerusalem.

The kind of church Paul started didn't have anything to do with buildings. It was just "a group of people" who loved Jesus and wanted to come together often to talk about him, to learn more about him. It was a group of people trying to live together and work together as Jesus taught that friends should do.

They met in each other's houses, or down by a riverside, or wherever they could be by themselves. Sometimes Paul was with them. They liked that. He would tell them new ways in which a group of people who loved Jesus ought to work. Then he would travel on to another "group of people" and talk to that church.

"Jesus loved and helped others," Paul told them. "He said God wants us to do the same."

While Paul was with them they did love and help others. They all worked together. Some told the stories of Jesus. Others took care of the sick. There was something for everyone to do. They were like a big family. But when Paul went away sometimes the people forgot what he had taught them. It was so in the city of Corinth. He had not been away long before they started to quarrel among themselves. Each one thought he was better than the others. In their quarrelling they forgot to tell the stories of Jesus. They forgot to care for the sick. They forgot to be neighborly. They were rude and selfish and some were glad when others were unhappy. They forgot how to live happily together in their houses.

Some of them wished that Paul would come back. Oh, how they wished it! "We need him," said one man, "to tell us what to do." One day a ship sailed into the harbor. On the ship were messengers sent by Paul. When they left the ship they went straight to Paul's friends. "We have a letter from

Paul," one of them said. "See, here it is," and he held up the letter that was written on a long roll.

"A letter from Paul!" they called to each other, "a letter from Paul! Come, let us gather together so that all may hear."

"Perhaps," they thought, "there is something in it that will help us to settle our quarrels."

Quickly they decided in whose house the meeting should be and sent word to all "the church."

When they were all together someone opened the letter. Everybody listened. What did Paul have to say to them?

"To the church at Corinth," the letter began, "I am always thanking God about you, that you know about Jesus."

"Know about Jesus," each one thought, "why, we had forgotten about him."

"But I have had word," the letter went on, "that you are quarrelling among yourselves."

Paul knew that they had been quarrelling! They were ashamed.

"No one coming among you," Paul reminded them, "would know that you loved God. The greatest thing for you to have is love. If you have love, you will never be rude, you will never think too much of yourselves, you will be sorry when others are unhappy and be ready to help them. We live together in God's service. Let all that you do, be done in love."

"That is what Jesus did," they thought.

After the messenger had rolled up the letter they sat very still. As they got up to go to their homes they thought of the people they had made unhappy. Of how they had been rude to each other. They forgot their quarrels. "We must try to be like Jesus," they said, "so that when others come among us they will know that we love God."

PRAYER: O God, there are times when we forget to show love to each other. Help us when we want to do something mean or unfriendly to think about Jesus and to remember that he said, "Love one another, even as I have loved you, love you also one another." Help us to want to live and work together to make others happy. Amen.

HYMN: "Lord I Want to Be More Loving."³

February 13

THEME: *Negro and White People Learning to Live and Work together in God's Service.*

PRELUDE: "Sunday Morning" Mendelssohn¹

CALL TO WORSHIP:

Love is very patient, very kind,
Love is never rude, never selfish,
Love is never glad when others go wrong.
Love is gladdened by goodness,
Always eager to believe the best.
Love never disappears.

(Moffatt translation)

HYMN: "Lord of the Sunlight"²

LEADER:

LIVING AND WORKING TOGETHER

This is a special day in the church of our country. It is called Race Relations Sunday. It is a special day when the white race and the Negro race think of how they might work and live together in a better way.

*Director of Nursery, Kindergarten and Primary departments, Madison Avenue Presbyterian Church, New York City, N. Y.

¹ Sing Children Sing, Thomas, Abingdon, 1939.

² Song Friends, Blashford, The Vaile Co., 1931.

³ As Children Worship, Perkins, Pilgrim Press, 1936.

February 6

THEME: *Paul, a Friend of Jesus', Tells a Group of People How to Live and Work*

Wild Pigs Wild Cattle
Wild Dogs



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Snakes

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There are still some people who think that because a person's skin is of a different color it makes him different. Doctors and scientists have found that this is not true.

Just think of all the wonderful things that Negroes have done for this country. They have given us beautiful music and poetry, they have invented things to make life happier, they have been great scientists like George Washington Carver and great teachers like Booker T. Washington. But even now Negroes are kept out of colleges and schools in some places in our country, and they cannot always get the kind of jobs they want just because their skin is of a darker color. People forget that Negroes are Americans and that because they are Americans they should have the same chance to go to school and the same chance to earn a living as white people. God's love is in them as it is in us.

A young man found that out one day. He was walking along a city street when he came to a book store. A Negro boy was kneeling on the sidewalk, his face close up against the window of the store. He was writing something on a small scrap of paper. "Hello son," said the young man, "what are you doing?"

"I'm copying a poem for my mother," he said, "for Mother's Day. I haven't anything else to give her, and I know she will like a poem." There he was copying a poem from a book of poems that was opened in the window. He finished and ran off singing, glad that he could show his love to his mother on Mother's Day.

PRAYER: O God, help the Negroes and the white people to learn to love and understand each other. Help us all, Negroes and whites, to learn to live and work together to make a happier world where everybody,

no matter what his color, may have a chance to work and play and worship. Amen.

HYMN: "My God, I Thank Thee."¹

LEADER: I am going to read a poem. It is about a Negro speaking to his white brother.

My skin is dark.
But I love as you love;
I laugh and feel glad,
I cry and feel sad.
I can write great poems
And sing great songs.
I can work and I can play,
Let us do these things together,
Let us work to make things better;
And ask God's help along the way.

E.F.

HYMN: "Lord I Want to Be More Loving."²

February 20

THEME: Churches Working Together in God's Service.

PRELUDE: "Largo," Handel²

CALL TO WORSHIP: Psalm 100

HYMN: "Enter into His Gates"¹

LEADER:

A church is a group of people working together to show God's love to others. There are different kinds of churches; there are Catholic and Jewish and Protestant Churches. The people of these churches worship and do things in different ways but they all worship one God and are learning to love and help their neighbors. This week is Brotherhood Week and the people of these churches will meet together to think of ways they can work together to make a better world. In the story I am going to tell you, you will learn how these churches might work together.

STORY:

THREE CHURCHES WORK TOGETHER

Something had happened to the little town. A great, great many people had come to live in it all of a sudden. There was a reason for their coming. They had come to work in the factory. It had once been just a little factory making things people used in their homes every day. Then war had been declared and the factory stopped making things people used every day and began to get bigger and to make things needed for the war. There were not enough people in the town to make all the things that were needed and so people had moved with their families to the little town and the fathers and some of the mothers worked in the factory.

There were three churches in the town, a Catholic church, a Jewish synagogue and a Protestant church. One day the priest of the Catholic church met the minister of the Protestant church on one of the busy streets. They stopped to talk and after they had exchanged greetings the minister said, "I thought my church would be filled Sunday mornings with all the new people in town, but only a few of them came."

"I thought the same thing," said the priest, "but only a few came to my church too. I wonder if our friend the rabbi has discovered the same thing."

"Let's go to my house and call him on the phone," said the minister.

They went to the minister's home and called the rabbi. He said the new people were not attending his church either and he was worried too.

"Why not come over here and talk it over with us," said the minister.

So the priest and the minister and the rabbi met together to see what could be done about inviting the new people to come to church.

"There is something else that bothers me too," said the minister. "The children of the people who work in the factory are not being cared for. Do you think we could start a nursery for the little children? Our church has a nice big sunny room."

"That is a fine idea," said the priest, "and perhaps some of the people from my church and from the synagogue could help in the nursery school."

"I have been thinking too about the young people and the mothers and fathers," said the rabbi. "There ought to be some place for them to gather in the evenings to play and sing and learn to know one another. I do not have enough room in my synagogue."

"But there is room in my church" said the priest, "and the people from your church could help provide the entertainment and make them feel at home."

"I do not have room for the nursery or for the evening meetings of the young people and the parents," said the rabbi, "but I can call on the families. When I find that they are Catholic I will send the name to you," he said, turning to the priest, "and when I find that they are Protestant, I will send them to you," and he turned toward the minister. "Then you can call or send someone from your churches to invite them to worship."

As the minister went with the priest and the rabbi to the door he said, "I can hardly wait to tell the people of my church about our plans. I know that my people and the people of the Catholic church and the synagogue will be glad to help."

They did share their plans with the people of their churches and the people worked hard. They fixed up the room in the Protestant church for a nursery. They invited the young people and the parents to sing and play two nights a week at the Catholic church. The rabbi called on all the new families and in time they were invited to worship in the three churches in town. The churches were filled on Sunday mornings. There was a new friendliness in the town. You could feel it as you walked along the streets. It all happened because the people of the three churches worked together to make a group of people feel happy and at home.

PRAYER: O God, we are glad that the people of different churches are learning to work together to make a friendlier and happier world. Amen.

HYMN: "Our Dear Church"³

February 27

THEME: Praising and Thanking God for Those Who are Working Together in God's Service.

PRELUDE: "Sunday Morning" Mendelssohn¹

CALL TO WORSHIP:

Let the peoples praise thee, O God;
Let all the peoples praise thee.
O let the nations be glad and sing for joy.
HYMN: "Praise Ye the Lord"²

LITANY OF PRAISE AND THANKSGIVING

We praise thee O God, our father,
For Jesus who taught us to love another.
We praise thee O God, our father;
For Paul, a friend of Jesus who taught people how they might be like Jesus and learn to live and work together in love.

We praise thee, O God, our father;
For the Negroes and the white people who are working together to show your love to others and to give everybody a chance to learn and to work and play.

We praise thee, O God, our father,
For the churches that are working to-

gether to make this world a friendly and happier place.
We praise thee and thank thee, O God, our father.
 HYMN: "My God, I Thank Thee."¹
 EDUCATION OF GIFTS
 HYMN: "Lord I Want to Be More Loving."²

February 6

THEME: *Different Children of One Father*
 PRELUDE: "In Christ There Is No East or West"
 CALL TO WORSHIP: Psalm 103: 1-4, (read by the leader)
 RESPONSE (read from blackboard by the group):
 God, our Father, Giver of all good, hear thy children's praise!
 Source of all goodness, all lovingkindness, Giver of courage, of joy and peace;
 Lord of the harvest, Lord of the hearth-fire, Hear our praise!

—E. K. B.¹

HYMN: "For the Beauty of the Earth," stanza 1

INTRODUCTION, by the leader:

As the disciples whom Jesus had chosen went about with him around the country in Galilee and Judea, they noticed that he felt that God was always very close to him, truly with him, no matter where he was. They noticed, too, that he often went to a quiet place by himself to pray. They had all been brought up in Jewish homes, where they had been taught to pray to the one God of all the earth. But I suppose that they felt prayer meant more to Jesus than it did to them—that Jesus was more sure of God's hearing and answering his prayer. They wanted to know his way. And so, one day when he had been praying in a certain place, and came to them again, one of them said to him, "Lord, teach us to pray." He said to them, "When you pray, say, Our Father—" and taught them the beautiful words we often use. We call it "the Lord's prayer," but we might think of it as the disciples' prayer, because he gave it to them and to us. It was Jesus who brought the thought of God as our loving Father, the Father of all of us, everywhere—all one family. Let us pray that prayer together, remembering that. Perhaps while we pray, there are other children of God's family praying too in every language men have learned, all around the world.

PRAYER: *the Lord's prayer, together.*

Leader: In the older books of the Bible that Jesus read when he was a boy, there are some beautiful thoughts of God, whom Jesus called "Our Father"—"My Father and your Father." Listen to these, and think as you listen.

SCRIPTURE: Malachi 2:10; Micah 6:8; Jeremiah 31:34 (read by three children, prepared beforehand)

Leader: In some of your families there are several children, three or four or maybe more than that. But no two of them are exactly alike. All of them are different, in one way or another. But tall or short, lively or quiet, boys and girls, older and younger, they love and help each other, and have good times together, because they are all one family.

When Jesus taught us to think of God as our Father, he was teaching us, too, to think of all God's children as our brothers and sisters; *different*, like the brothers and sisters in our families, but able to love and help each other if we try to understand each other, and more interesting than if we were all alike. In this time, we must try harder than ever to *understand* and to help each other, remembering our likenesses and our differences, and "Have we not all one Father?"

READING: (This may be read by one of the children who reads well, after it has been read over with the leader, beforehand)

¹ From *Child Guidance in Christian Living*.

HERE—AND THERE

Over the meadows, over the seas,
 Past green hills, and tall, tall trees,
 Out from the wide plains, far from the towns,
 Where hot winds blow, or snow sweeps down,
 Across the world from me, and you,
 What do the children think, and do?
 Maybe they think about you, and me,
 Faraway children we can't see!

They like singing, of course they do!
 Running, and playing, and story-time, too;
 Different words, and a different way,
 Different games, when the children play,
 But friends and teachers, fathers, mothers,
 Homes where each one helps the others,
 Learning to work, and love, and share,
 Just like families everywhere.

Over the wide world, children grow,
 Finding out things they need to know,
 Wondering, too, about you and me,
 Faraway children they can't see.
 Friendly thoughts can travel far
 Over the world, where children are:
 We, and they—and here, and there,
 All of us learning to love and share.

—E. K. B.¹

HYMN: "In Christ There Is No East or West"

OFFERING

HYMN-PRAYER: "We Give Thee But Thine Own"

February 13

THEME: *When We Understand Each Other*
 PRELUDE: "The Bridgebuilders" (No. 60, in *Singing Worship*; or "Rise Up, O Men of God")

CALL TO WORSHIP: Psalm 92:1-2

RESPONSE (read from blackboard by the group):

God, our Father, while we worship thee, hear thy children's prayer!
 Teach us to love thee, praise thee, serve thee,
 Teach us to follow thy paths to peace;
 Guide us in brotherhood, in lovingkindness,
 Lord, we pray!

—E. K. B.¹

HYMN: "O Master of the Loving Heart"

RESPONSIVE READING

Leader:

All over the world, O God our Father, in every nation and people,
 Each in his own tongue, thy children pray to thee.

Response:

Hear us, our Father, all of us together,
 All, thy children.

Thy children need thy guiding love and care, our Father,

In all their different homes, their different ways.

Guide us, our Father, all of us together,
 All, thy children.

We need to understand one another, that wisely and lovingly each may help the other,

Brothers and sisters in thy world-family.

Teach us, our Father, all of us together,
 All, thy children, forever and ever. Amen.

PRAYER: the Lord's prayer, in unison

STORY:

ALL ONE FAMILY

Paul, the apostle, the great preacher of the gospel of Jesus Christ, went over into Greece on one of his journeys. In the city of Athens, the Greeks gathered around him on Mars' hill to hear what he wanted to tell them. Paul was a Jew, a man of a different race, religion and language. But he knew the Greek language, and he wanted to share

Junior Department

By Edith Kent Battle*

The February 1944 issue of the International Journal is to be a special one on "Education for Brotherhood" and will deal with inter-race and inter-faith relations. It will contain much material valuable as a background for these services, together with lists of additional resources.

THEME FOR FEBRUARY: "Have We Not All One Father?"

For the Leader

In all the four services of this month, the thought of *brotherhood*, expressed in the Christian ideal, is the general theme. February 13 is Race Relations Sunday, and the following week is Brotherhood Week, in most Protestant churches. To the programs for these two Sundays may be added by the leader some reference to definite co-operation and recognition of mutual needs on the part of both White and Negro citizens in the particular community. For February 13, pictures of such notable Negro Americans as Dr. Carver, Booker T. Washington, James Weldon Johnson, Langston Hughes, Marian Anderson might be arranged on a poster background. If a soloist from the church choir can be secured for this program to sing "Lord, I Want to Be a Christian," it would be a fitting and beautiful addition, which the children could appreciate and enjoy.

Copping's picture, "The Hope of the World," or his "Jesus and the Children" could well be used for February 6, and Margaret Tarrant's picture of the boy Jesus carrying the carpenter's boards, with the children of Nazareth running to meet him, would fit in with the service for February 27.

Motion Pictures

Second Sunday. China's Gifts to the West. 2 reels (30 min.) 16mm. Silent, \$3.00. Two boys, an American and a Chinese, discover in an American home some of the many everyday products for which we are indebted to the Chinese. (Some churches may object to the inclusion of playing cards.)

Third Sunday. If a Boy Needs a Friend. 1 reel (15 min.) 16mm. Silent, \$2.00. How the formation of a Boys' Club helped to stop anti-semitism among a group of junior boys. The club motto: If any boy in our school needs a friend he will have as many friends as there are boys in our club.

Available through the denominational publishing houses, members of The Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Avenue, New York 10, N. Y.

* Nashville, Tennessee.

with them the great good news of Jesus that had brought joy to him.

"God that made the world," he said, "and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth . . . that they should seek the Lord, if haply they might feel after him and find him, though he is not far from every one of us." He went on to tell them of Jesus and his wonderful message of God our Father's love for all his children. Some listened with joy, and believed that message; some were only curious, and soon forgot it.

Here in America, we need to remember it, and that Jesus himself said: "All of you are brothers . . . for one is your Father which is in heaven." With people of many races and nations, our nation has grown into one united nation. We have all been building it together. Each of us must give his very best, whatever he has. Together, we want to build a truly Christian nation, "with liberty and justice for all."

Have you ever thought what special gifts our citizens from other nations and our Indian and Negro citizens have brought? Love of freedom and faith in its ideals: wonderful skills and knowledge: beauty in art, and hand-crafts; music and songs, poetry and stories; scientific discoveries: you will think of many more gifts. Together, all our country's citizens have given *work*—in fields and factories and mines, in shops and schools, in business and professions, on farms and highways, in churches and hospitals. And together, we must learn to *understand and respect* each other, in brotherhood.

All one family, we and they;

How shall we share with our brothers, today?

HYMN: "In Christ There Is No East or West"

OFFERING

DEDICATION: "Bless Thou the Gifts Our Hands Have Brought"

February 20

THEME: *Each Must Help the Other*

PRELUDE: "The Bridgebuilders"

OPENING SENTENCES: (from Psalms 100:1-2; 133:1; 25:4, 10)

Leader:

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness; come before his presence with singing.

Response (by one class, prepared beforehand):

Behold, how good and how pleasant it is For brothers to dwell together in unity!

All the Group:

Show us thy ways, O Lord, teach us thy paths . . .

All the paths of the Lord are loving-kindness and truth

Unto such as keep his covenant and his testimonies.

HYMN: "Forward Through the Ages"

THOUGHTS ON THE THEME (by the leader):

EACH MUST HELP THE OTHER

This world, with all its far-spread neighborhoods of countries and nations, is our home, the home of all our Father's children. He has given them minds, strength and skill to make it a safe and comfortable and happy home, if they use his gifts, if they share them with one another, teach and help each other.

The world home is wide: the world family is very large. How can we help to make the world a happy home such as our Father would have it?

Our nation is one of the world neighborhoods. Every nation in the world is made up of *persons*, like you and me and our next-door neighbor. You must do your part in being friendly and helpful, and I must do mine; together we can help our neighbor to do his; and of course he must help us. Friendly neighborhoods make a friendly world, because from person to person the "good neighbor" feeling grows and grows until nations become friendly with other nations, each trying to understand the others, to be fair and helpful, never greedy. It takes time and patience and thinking and lots of hard work. But if we trust our Father and love and help each other, all together we can make our neighborhood, our nation, our world, the kind of home God, our Father, planned for his children. Can you think of things that are being done now, in our community, in our country, to bring that about?

DISCUSSION: The leader may suggest something first, of international or inter-racial or other inter-group cooperation and helpfulness, with the children adding whatever they can.

HYMN: "My Master Was a Worker," stanzas 3 and 4 only

OFFERING

Leader:

All one family, we, and they;

How shall we share with our brothers, today?

Response: "Bless Thou the Gifts Our Hands Have Brought"

PRAYER:

God our Father, while we worship thee,

Hear thy children's prayer!

Teach us to love thee, praise thee, serve thee.

Teach us to follow thy paths to peace; Guide us in brotherhood, in loving-kindness.

Lord, we pray!

February 27

THEME: *One Great Fellowship of Love*

PRELUDE: "This Is My Father's World"

CALL TO WORSHIP: (Leader)

Lift up our hearts, O King of kings!
To brighter hopes and kindlier things,
To visions of a larger good,
And holier dreams of brotherhood.

—JOHN H. B. MASTERMAN

SCRIPTURE: Psalm 100 (read responsively by the group divided into two parts, the last verse read by all, together)

HYMN: "In Christ There Is No East or West."

STORY:

AMIGO'S NEIGHBORHOOD

"I don't like this neighborhood one bit," said Amigo, looking around from his own doorway. He looked over the fence on the left, and there were children quarreling. Some were crying bitterly; one was running home, shouting angrily, "I won't play with you!" The biggest and strongest ones snatched all the playthings, laughing at the others who had nothing, and having a good time all by themselves.

Amigo looked over the fence to the right. The yard was bare and ugly; there were no trees, no grass, no flower beds. Two thin little children, dirty and ragged, played together, but they did not look happy, and they did not laugh at all.

Amigo walked down the street slowly, hoping to meet some friendly person who would welcome him, or at least smile at him, the newcomer in the neighborhood. But some were in such a hurry they almost

bumped into him, and only gave him a angry look as they hurried on. He stopped to look over the hedge at a beautiful garden; and a cross voice called out: "What do you want? You'd better move on, I've nothing to give away!" Some homes had high fences, with shut gates, and the window curtains pulled down. In one yard a fierce dog barked angrily at every passerby.

"No," said Amigo as he went sadly home. "I do not like this neighborhood at all. But what shall I do? My home is here now; this is where I must live. I know one thing—I can at least be friendly myself, and maybe I shall find friends. I can keep my own yard clean, and plant grass and flowers, and take off that ugly gate. I will tear down this high fence and plant a low green hedge. Maybe sometime the children will come in, to play in my yard and be my friends."

So Amigo went to work; and after a time his yard and garden were so pleasant that the children next door often stopped quarreling to look over the hedge, and when Amigo smiled and said "Hello!" they smiled back. The thin little children on the other side watched him wistfully as he worked. Amigo called to them: "Wouldn't you like some seeds and plants to make a garden in your yard?"

"But we don't know how!" said the children. "I will help you," Amigo promised. The children worked hard with his help, and when the grass was green, and flowers gay and lovely, they wanted to be clean, and gay, too. Amigo found ways to help them, you can be sure.

By and by the quarrelsome children came over and offered Amigo one of their puppies if he would show them how to make a garden. They were too busy then to quarrel; besides they were having a good time doing things together. Some of the other neighbors began to try to have a pleasant place like Amigo's. When Amigo went to help them, sometimes he found a sick person there, and brought him nice things to eat. Or a child would come to him and say, "Amigo, my mother is crying. Will you come and comfort her?" and Amigo would find a way to help the sorrowful mother.

Now, whenever Amigo walked down the street he met friends all along the way. He said to himself, "I am so glad I came to this neighborhood! It is so pleasant, and full of friendly people."

One day he went to the other end of town because one of his friends had moved out there and wished to see him. To his astonishment, the neighborhoods he passed through were pleasant and friendly, like his own. People called out to him from their doorways, "Good day, Amigo!" Children ran up to him, saying, "O Amigo, come see how my flowers are blooming that you gave me," or, "Amigo, my cousin from your neighborhood helped me make a swing like the one you made for him, and we all have such fun!"

His friend was very glad to see him, and filled his arms with fruit and flowers when he left. "My garden that you helped me plant has grown well, and I have divided with my neighbors, just as you did, Amigo," he said. And as Amigo went home he said to himself, "Why, this is my neighborhood too! This whole town is one great friendly neighborhood, I do believe! How glad I am to live in a place where there are only friendly people!"

—E. K. B.*

POEM: (read by a boy, prepared beforehand)

* From Junior Lessons.

WHEN JESUS WAS A BOY IN GALILEE

When Jesus was a boy in Galilee—wonder if he loved to be the big brother when the younger ones were afraid, and to have them trust him, and begin to laugh again? And if he liked to carry the heaviest boards for Joseph, and bring the biggest water-jar home, for Mary?

I think he did—
Because they remembered, afterward, and said,
He grew wiser and taller and stronger
And everyone loved him.

—E. K. B.¹

OFFERING AND RESPONSE: (as on last Sunday)

CLOSING HYMN: "O Master of the Loving Heart"

E. 42nd St., New York, N. Y.

Brothertown, by Louise B. Griffiths, a reading book that contains four stories useful in these worship services: Chapter 1, a story about Indians; Chapter 5, one about a Japanese American family; Chapter 6, one about Negroes; Chapter 11, an autobiographical story of a Jewish refugee of intermediate age. Published by Friendship Press, cloth \$1.00, paper 60 cents.

From Many Lands, by Louis Adamic, a collection of stories about immigrants, several of them Jewish. Obtainable in most public libraries.

Makers of the U.S.A., a large pictorial map. 25 cents. Friendship Press, 156 Fifth Ave., N. Y.

National Unity Through Intercultural Education, by Rachel Davis-Du-Bois, a pamphlet containing suggestions for guiding children and youth in understanding and appreciating other races and cultures. Includes several good photographs that could well be displayed on the department bulletin board or used on the worship center. Order from the U. S. Office of Education, Washington, D. C. 15 cents.

Motion Pictures

First Sunday. Art in the Negro Schools. 2 reels (30 min.) 16mm. Silent, \$3.00. Scenes in leading Negro colleges of the teaching of art in many forms including painting, dramatics, dancing, architecture, and music.

Second Sunday. The Good Samaritan. (12 min.) 16mm. Sound, \$3.00. A dramatization of the parable as "retold" by the lawyer whose question "Who is my neighbor?" brought Jesus' interpretation of the Great Commandment *Who Is My Neighbor?* (30 min.) 16mm. Sound, \$8.00. An elaboration of the story of the telling of the parable, involving a Samaritan family and its visit to Jerusalem. (See also *Visits to Synagogues by Christian Children and Symbols*, reviewed in December 1943 issue, page 29.)

Third Sunday. Films on American Japanese in relocation centers are being produced by the Presbyterian Board of National Missions, 156 Fifth Avenue, New York, N. Y., and should be ready by February.

Available through the denominational publishing houses, members of The Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Avenue, New York 10, N. Y.

February 6

THEME: *The Negro and His Art*

AS STUDENTS ARRIVE: Have early comers make a blackboard list of the different racial or cultural groups in the United States.

THE WORSHIP CENTER: Use the mural made during the week or the picture on page 18 of *National Unity Through Intercultural Education*, attractively mounted, or a picture of Marian Anderson, obtained from a music store.

PRELUDE: If possible, a phonograph record-

ing of a spiritual sung by Marian Anderson. If not, a medley of Negro spirituals played on the piano.

OPENING SENTENCES: The refrain of "O Beautiful for Spacious Skies"

HYMN: "O Beautiful for Spacious Skies"

REMARKS (By adult leader):

During this month that includes the birth-days of Lincoln and Washington, it is appropriate that we think together about different races and about the many different cultures that helped to build our land. Today we are thinking in particular about the Negro. How would you like to sing a few Negro spirituals?

SPIRITUALS: Sing several familiar ones like "Lord, I Want to Be a Christian," and "Steal Away to Jesus," and end with "Go Down, Moses," sung either by the group or by a soloist.

READING: Exodus 3:1-7, 10. (By an intermediate, explaining that the Negroes have this story in mind as they sing "Go Down, Moses.")

STORY-TALK (By adult leader):

A GREAT WOMAN SINGER

Everyone knows that Negroes have done much for America. In the First World War, 380,000 Negroes served, and many more are now in our armed forces. The Negro's peace time contributions, however, are even greater. Think of the hard labor they have endured, the cotton they have picked for our clothes. Think too, of the work of scientists like George Washington Carver who did so much for whites as well as Negroes in the South, and of Dr. Daniel Hale Williams who was the first American surgeon to operate successfully on the human heart. Or, if you are interested in athletics, notice the color of Jesse Owens, the outstanding winner in the last Olympic Games, or that of many football heroes.

Perhaps the Negro's greatest contribution, however, is in the field of music. There have been literally hundreds of great Negro musicians. I want to tell you briefly about a singer, Marian Anderson.

Marian Anderson began to sing in a Negro church when she was six years old. Some say that she sang almost as early as she talked, and that she just kept on singing and has never stopped. She is today the world's greatest contralto. When she was twelve her father died and, since she was the oldest child, she had to do much of the housework while her mother took in washing. She worked her way through high school. Then the neighbors who enjoyed her singing so much decided that she should have lessons, and they collected \$126 to pay for them. When this was gone they gave church dinners and raised \$500 more. Finally, with the help of a scholarship from Julius Rosenwald, the Jew who did so much for Negroes, and with money that she had earned herself, she was sent to Europe to study under the greatest teachers. In Europe, as in her own neighborhood, people asked her to sing. Soon she was filling concert halls and singing before kings and queens. When she returned to the United States she was famous; but she was just as modest and friendly as ever.

Surely it seems that a singer with world wide fame should be able to sing in any concert hall in her own land. Strangely enough, however, this is not true. Some towns will not allow her to stay in their hotels because she is a Negress, and in 1939 no concert hall of necessary size in Washington, D. C., could be engaged because of her race! It was then that Secretary Ickes arranged for her to sing at the foot

Intermediate Department

By Louise Griffiths*

The February 1944 issue of the International Journal is to be a special one on "Education for Brotherhood" and will deal with inter-race and inter-faith relations. It will contain much material valuable as a background for these services, together with lists of additional resources.

THEME FOR FEBRUARY: *Thank God for Different Races*

For the Leader

Because the second Sunday of this month is Race Relations Sunday, and because intermediates have great need to learn to understand and appreciate different races, the worship services for this month have been designed to guide boys and girls to become truly thankful for the different races that have contributed to modern life.

It will be wise to find time outside of these periods of worship, for visits with members of other races and for discussion of ideas and information about race and about patriotism.

If, after the third service, a meeting with one or more Nisei can be arranged, it will provide a valuable experience. Perhaps near the end of the month an interracial festival can be planned when intermediates or adult guests representing other races share their contributions.

It may also be possible to provide ways by which students can show themselves friendly to Negroes, Jews, Japanese or others. They may write to the

Department of Race Relations, The Federal Council of Churches of Christ in America, or to the

Committee on Resettlement of Japanese Americans, both at 297 Fourth Ave., New York 10, N. Y.

Friends Service Committee, 20 South Twelfth St., Philadelphia, Pa. for information about races and refugees, and for suggestions concerning ways of helping such groups as the Japanese Americans and the Jewish refugees. These addresses will also supply the adult leader with useful materials for worship and discussion.

The adult leader will find the following references most helpful as he adapts the worship services given here to meet the needs of his students:

America—A Nation of One People from Many Countries (a pictorial map); *We're All Americans* (a manual containing story and discussion material); and other literature sent free to teachers, by the Council against Intolerance in America, 17

* Author and teacher, Godfréy, Illinois.

of the Lincoln Memorial.

In 1940 Miss Anderson was awarded the Bok Prize of \$10,000 because she was selected as the person who had done the most for her city in that year. She requested that the entire sum be used to provide scholarships for struggling young musicians, regardless of class, creed or color.

Miss Anderson sings the great music of Italy, France and Germany in the native languages perfectly. But she loves best to sing the Christian spirituals that filled her with reverence as a child and that make great audiences reverent today.

RECORDING: If possible, play another recording by Marian Anderson: "Were You There," Victor 1966-B, or "Ave Maria," Victor 14210 As the record is played, ushers may prepare to take the offering.

PRAYER: Of thanks for gifts brought by Negroes; dedication of offering to more equitable opportunities for Negroes.

THE OFFERING: During which another recording by Marian Anderson may be used or the hymn, "O Beautiful, for Spacious Skies," may be played by the pianist.

CLOSING WORDS: In these times when our country is working to give democracy and freedom to the world, it is most important that we make our land a good example of democracy. We can show our patriotism by being friendly with other races.

CLOSING HYMN: The refrain of "O Beautiful for Spacious Skies," stanza one, sung as a prayer.

February 13

THEME: *Great Oriental Wisdom*

BEFORE THIS SUNDAY: Ask several students to make brief reports, identifying the following people: Julius Rosenwald; Joseph Pulitzer; Bruno Walter; Mischa Elman; Albert Einstein; Emma Lazarus; Charles Steinmetz.

AS STUDENTS ARRIVE: Try to have on a browsing table some articles borrowed from a Jewish synagogue: a candelabrum; a mezzuzah; a phylactery; a prayer shawl, for example. As students examine them, some may be arranged to form a worship center.

PRELUDE: The music of "O Worship the King"

CALL TO WORSHIP: Psalm 104:1

HYMN: "O Worship the King"

Adult Leader: Perhaps you noticed that the hymn which we just sang starts with the same thought as our call to worship. It is actually based on Psalm 104. Because it is an arrangement of a Hebrew Psalm, and because it is used by Jews as well as Christians today, it seemed a good hymn to use as we think of the gifts God has given us through the Jews.

SILENT READING: Wisdom in the Bible

Our Bible, we all know, has come to us through the Jews. It contains a great number of wise sayings. Of course we cannot read them all this morning, but we can read a few more than usual if we divide into three groups, each group reading different sections. On the board I have written certain references for seventh graders, eighth graders and ninth graders to read silently. (Seventh — Psalms 103:1-6, 19; 133:1; Eighth—Proverbs 17:17,19; Micah 4:1-5; Malachi 2:10; Ninth—Matthew 5:5-9, 43-47; 7:12) As you read, look for sayings that seem wise, and get ready to tell what you think they mean. Then, when all have finished reading, we'll list on the blackboard the wise ideas we have found.

(Students may report their findings and the leader may write the ideas on the board.)

HYMN: "The God of Abraham Praise"

(Explain that this is an old Jewish hymn that appears in many Christian hymnals.)

REPORTS: Let students give brief reports on the great persons assigned to them.

OR A STORY: If, instead of the reports, a story is desired, "Fatherland to Brotherland," in *Brothertown* (see "For the Leader") may be used.

OFFERTORY MUSIC: "O Rest in the Lord," from Mendelssohn's *Elijah*. Announce what is being played and remind the students that Mendelssohn was a Jew.

PRAYER of thanks for gifts from Jews, closing with: "As we bring our gifts we pray that our offering may help to make our land one in which Negroes, Jews, and all other races and cultures will have freedom and honor. Amen.

CLOSING WORDS:

(Refer to fallacies refuted in "But It Isn't So," in forthcoming February issue of the *Journal*.) As in Nazi Germany, "anti-semitism," or hatred of the Jews, is growing in our country. It is our patriotic duty as Christian Americans to stop anti-semitism and practice brotherhood by being friendly with Jews.

CLOSING HYMN: Refrain, first stanza, "America the Beautiful"

February 20

THEME: *For Every Loyal Heart*

AS STUDENTS GATHER: On a browsing table display pamphlets obtained from the Committee on Resettlement of Japanese Americans. (See "For the Leader.")

WORSHIP CENTER: The pictorial map, "Makers of the U. S. A." may be used. (See "For the Leader")

PRELUDE: Music of "O Beautiful for Spacious Skies"

OPENING REMARKS:

"Who made America? Washington?"

Yes, and Lincoln, too,

And Washington's men, and Lincoln's slaves,

And folks like me and you."

—SOURCE UNKNOWN

Today we are going to think of some of the people who have helped and are helping to make America. Let us thank God for the many makers of America as we sing our opening hymn:

HYMN: "God of Our Fathers, Whose Almighty Hand"

READING (By an intermediate): As we listen to this reading from Psalm 33, let us think of the different kinds of people in our nation and of God's wishes for them. Psalm 33:12-15.

REMARKS (By adult leader): We all know that many races and nationalities have contributed to the building of our country. We have considered some of the Negroes and Jews who have helped. Next week we shall think of several other groups. Today I want to tell a story about a special group that is working for America.

STORY:

HARDSHIP COME TO SUNLIGHT¹

Fred Wada, President of the East Bay Food Dealers Association, sat in his office in Oakland, California. The calendar on his desk said "February, 1942." So did the

¹Based on information in the article, "Japanese Colony: Success Story," in *Survey Graphic*, February, 1943.

newspaper that was spread out before him. An article in the newspaper had caused him to stop reading and to think with all his might. The article said that the army had ordered all Japanese to leave the Pacific Coast before March 29th or be sent guarded camps. Fred Wada was Japanese.

But Fred Wada was an American to He was a Nisei, which means, of course, that he was born in America of Japanese parents. Yet he felt thoroughly American.

Ever since "Pearl Harbor" Mr. Wada had been looking for a way to serve his country. His two brothers had joined the army, but since he had a wife and three small children he felt that he must find other ways of helping. Now he must also find a way to get his family out of California. This of course would mean the finding of a new home in a mid-western town, and the starting of a new business. Because of the Japanese prejudice that was sweeping the country, Mr. Wada had a real problem.

As he sat at his desk considering this problem, he was thinking not only of his family but of the many other families like his who would have to move. Gradually his problems began to form a plan. He left his office and took a train to Salt Lake City.

The plan was something like this. If, in Utah, he could find a ranch that could be converted into a truck farm, perhaps a great many Nisei might move there, support themselves, and at the same time help solve the national food problem. He would have to work hard and fast to make his plan successful.

He did work hard and fast. He had to find a ranch. He had to see state and county officials and to speak before gatherings of Utah citizens in order to assure them that the Japanese who would come into their state would be loyal Americans.

In time Mr. Wada found a suitable ranch of 3800 acres. It was uncultivated, and needed irrigation, but the bottom lands of black loam would make good truck gardens, and the sagebrush covered hillsides, when cleared, would raise grain and feed cattle. It also contained a number of buildings that could be used to house the farmers. So he made a down payment on the lease and set about completing his plans. Those who worked with him in making arrangements were impressed by his enthusiasm, his co-operativeness, his patriotism, and his unselfishness. He was willing to put \$20,000, earnings from his California business, into the venture.

The next step was to find the other Japanese Americans who wished to join him. Mr. Wada had promised Mr. Fisher, the man from whom he had leased the ranch, that he could help select the new residents. So the two men took a tour through several California counties to gather the future Utah farmers. Mr. Fisher was greatly impressed as he interviewed Caucasian Californians and learned that the Japanese were highly respected by their neighbors. A district attorney, for example, said that during his seven years in office he had not had to prosecute a single Japanese. Other authorities declared that the Japanese never went on relief. At the end of the tour Mr. Fisher was well satisfied, and about one hundred thirty Nisei had been invited to join the colony.

As soon as the colonists arrived, work began. Tons of rock and mountains of sagebrush were cleared. A large sign which read "Food for Freedom," was erected between two American flags. The words "Food for Victory" were painted on the barn roof. In a month's time, the desert ranch was transformed into a garden.

As the Japanese colonists showed them-

ives honest, industrious and friendly, other
h farmers learned to respect them. As
y helped Caucasian farmers who needed
or, the Japanese won many friends. There
s a good harvest, and enough money was
ed to pay the lease and to provide living
enses of all colonists.

When the harvest was in, however, Mr.
ada faced another problem. Now that the
m season was past, he again wondered
at his people could do for their country.
hen he learned that the War Production
ard of Utah needed workers to sort scrap,
hen he had reason to believe that he and
s neighbors would be allowed to help, he
id: "I did not sleep one wink last night
r joy . . . Now it seems like eight months
hardship is come to sunlight."

FFERTORY MUSIC: The music of "God Save
America" (*Russian Hymn*)

FFERTORY PRAYER:
God of all races, we thank thee for every
loyal heart that beats in love of our land.
We pray that this our offering may help
to free the loyal Japanese who are still in
location camps and give them opportunities
to live happily in a Christian nation that
practices brotherhood "from sea to shining
ea." Amen.

LOSING HYMN OR WORDS: Use the hymn,
"God Save America," or repeat the words
of the second stanza:

God save America! Here may all races
Mingle together as children of God,
Founding an empire on brotherly kindness,
Equal in liberty, made of one blood."

WILLIAM G. BALLANTINE

February 27

THEME:

*Thank God for different races:
The Negro and his art;
Great oriental wisdom;
For every loyal heart.*

Make this a concluding service which will
pull together the ideas stressed during this
month. The mural made for the first ser-
vice or the map used last week may appear
as part of the worship center. The verse that

is suggested as a theme for this week, and
that is made up of the theme of the other
services, may be used as opening sentences.
The hymns liked best during the month
may be used again.

See the quotations on pages 27, 28 in the
September 1943 *International Journal* begin-
ning "A blind man said." This poem,
"Rendezvous with America" by Melvin B.
Tolson, may be read and used to suggest a
way of summarizing the intermediates'
thoughts about different groups in Amer-
ica. Add the following stanza:

*A blind man said,
"Look at the bohunks."
And I saw*

Sikorsky blue-printing the cabala of the air-
ways,
Stokowski imprisoning the magic of sym-
phonies with a baton,
Zvak erecting St. Patrick's Cathedral in
a forest of skyscrapers,
Dvorak enwombing the multiple soul of the
New World.

Or omit the stanzas in the September issue
"Look at the kikes" and "Look at the nig-
gers," and suggest that the boys and girls
make up stanzas about Negroes and Jews,
using the persons listed in the other serv-
ices. After the new stanzas have been
written an intermediate may read them and
read again the lines from Tolson's poem.
A prayer of thanksgiving for all races, and
of petition for understanding and apprecia-
tion of all races, will then be in order.

An alternate to this procedure is to play
the Victor recording of "Ballad for Amer-
icans," sung by Paul Robeson.

If neither of these alternatives seems
desirable, the story, "The Dark Princess,"
by W. E. B. DuBois, in *Anthology of Ameri-
can Negro Literature* (obtainable in most
public libraries) may be told in simplified
form, or the story "Who Built the Bridge?"
in *We're All Americans*, and also in *United
We Grow* (See "For the Leader") may be
used.

2 From *Common Ground*, Summer 1942. Used
by permission.

sider relationships among those of differ-
ent races. February 20 is Brotherhood Sun-
day, part of Brotherhood Week, and deals
with a consideration of the relationships
between Christians and Jews. Our services
may well stimulate attitudes of appreciation
toward those of differing creeds and races.

Motion Pictures

*Second Sunday. One Tenth of Our
Nation.* Scenes of Negroes in the rural
South and their problem in trying to main-
tain a decent standard of living and to edu-
cate their children. A plea for understanding
and help.

Third Sunday. Eili, Eili. (10 min.)
16mm. Sound, \$1.25. The old Hebrew la-
ment sung against a dramatic background
picturing the historic sufferings of the
Children of Israel.

*Fourth Sunday. The World We Want to
Live In.* (9 min.) 16mm. Sound, Free.
Identifies the spirit of anti-semitism with
that which everywhere may threaten any
minority group. The need to preserve reli-
gious and racial tolerance is shown as basic
to the preservation of democracy.

Available through the denominational pub-
lishing houses, members of The Religious
Film Association. Names and addresses may
be obtained from the Association headquar-
ters, 297 Fourth Avenue, New York 10, N. Y.

February 6

THEME: *The Feast of February-born Sons
of Faith*

PRELUDE: *Andantino Pathetique*, by Tschai-
kovsky

LEADER:

No one is worthy of citizenship who does
not have a deep and enduring appreciation of
the heritage which is his as a citizen. Ap-
preciation comes from a study of the lives of
the men and women whose lofty ideals and
unselfish devotion have given us our Constitu-
tion and laid the foundation for national
greatness and national honor.

Those we remember this month—and
February is the month for the "backward
look"—are remembered because of the prob-
lems they faced and conquered. February-
born sons and daughters of faith call us to
this feast of great presences. Let us sing,
first of all, of those who are heroes of the
faith.

HYMN: "Forward Through the Ages"

DIALOGUE:

FEBRUARY HEROES

(Two young people appear at the front:
February, dressed in patriotic colors, and
Questioner, dressed in white or in ordinary
clothes.)



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Senior and Young People's Departments

By Raymond M. Veh*

The February 1944 issue of the In-
ternational Journal is to be a special one
on "Education for Brotherhood" and will
deal with inter-race and inter-faith rela-
tions. It will contain much material
valuable as a background for these serv-
ices, together with lists of additional
resources.

THEME: *Broadening Horizons*

To the Leader

February is the month for broadening
horizons. This shortest month of the year
shows the longest list of birthdays of
prominent people. It is well for us to rejoice
in the achievement of illustrious men and
women and to learn lessons for our day from
them. February 13 is Race Relations Sun-
day and it provides an opportunity to con-

* Editor, *The Evangelical Crusader*, Harris-
burg, Pennsylvania.

Questioner: Tell me, February, who are some of the great sons and daughters born in your month?

February: To begin with, there are our two greatest presidents, George Washington and Abraham Lincoln, as well as William Harrison, another president. There are Henry W. Longfellow, James Russell Lowell and Sidney Lanier, our best-loved poets. There is our greatest inventor, Thomas A. Edison, and Cyrus McCormick, another inventor. There is our sturdy pioneer Daniel Boone, and the more recent pioneer Charles A. Lindbergh. There is Dwight L. Moody, the far-famed evangelistic preacher.

Other brilliant names on February's list are: Charles Dickens and Charles Lamb, English writers; Handel and Mendelssohn, German composers; Raphael, Italian painter; Copernicus, Polish astronomer; Galileo, Italian scientist; and Queen Anne.

February is also famed for the birth dates of several famous women: Susan B. Anthony, leader in the American suffrage movement; Emma Hart Willard, pioneer in higher education for women; and Mary Lyon, another leader in higher education for women.

Questioner: These were men and women distinguished in their various callings by bravery, energy, integrity and sympathy. Each in his or her own way acknowledged faith in the preeminence of an omnipotent god. Is there not some way we can worthily honor them this day?

February: Yours is a challenge to us of this day. I call on our department members to answer the question: "How can we keep faith with these great February-born heroes of faith?"

(Four department members rise and give these previously-assigned statements:)

1. We can go back to the Bible of which Lincoln said: "In regard to the Great Book, I have only to say, it is the best gift which God has given man. All the good from the Saviour of the world is communicated to us through this book."

February: Abraham Lincoln was born February 12, 1809.

2. We can go back to prayer as Washington prayed: "As thou wouldst hear me calling upon thee in my prayers, so give me grace to hear thee calling on me in thy word. Grant that I may hear it with reverence, receive it with meekness, mingle it with faith and that it may accomplish in me, gracious God, the good work for which thou has sent it."

February: George Washington was born February 22, 1732.

3. We can acknowledge God as Edison did. When Edison was asked what he thought would be the next major scientific invention, he replied: "I do not know what it will be but I do know that it would be far better for us and for the world if God would keep men from inventing anything more in the material life for a while and if he would help us to catch up spiritually. I have not been known as a man of much religious interest during my life, but I now see that the spiritual values are, after all, the most important for many people."

February: Thomas A. Edison was born February 11, 1847.

Leader: These are significant answers for us to ponder. Let us keep during this February the feast of all great spirits who on earth have dwelt and contributed to the beauty and strength of life.

HYMN: "Take Us on the Quest of Beauty" of "Pass on the Torch"

PRAYER

February 13

THEME: *In Remembrance of Those Who*

Struggle Upward

PRELUDE: Arrangement of the Negro Spiritual "Deep River"

CALL TO WORSHIP: "Steal Away to Jesus" (solo or quartet or victrola record)

SCRIPTURE:

Leader: From time immemorial, the holy prophets have called mankind to remember that God created all men in his image.

Reader: Genesis 1:27.

Leader: Ancient seers of God have demanded justice and kindness for all.

Reader: Malachi 2:10

Leader: Strong men of God have seen that we are accountable to God if we despise the poor, the oppressed, the stranger.

Reader: Job 31:13-15

PRAYER OF CONFESSION AND SEEKING: (Responsive)¹

Leader: Let us pray.

Group: Unto thee, O God, we come with heavy hearts.

We have not loved thee with our whole heart, our whole strength, and our whole mind,

Nor have we loved our neighbor as ourselves.

There are moments when we love thee, But in the crush of life we forget thee. As Christians we love all men

But it is hard to show it in our daily life.

We have dined at tables of plenty While our brothers of other races are hungry.

We have built costly homes for ourselves and our children

While some of our brothers are confined in slums.

We have denied equal opportunity to their colored children

Who suffer poverty and discrimination.

We have loved the Jews in Germany More than the Jews in our own city.

We have sent our young men to fight, kill, and die for freedom,

But we have not shared that freedom with our brothers in India, Africa, and other parts of the world.

O God, we are confused and helpless.

Life is too much for us without thee.

Our sin destroys us,

But, thou, O God, dost help us.

God, the Father, heals his children.

The love of Christ cleanses us.

The spirit of truth redeems us.

(Brief Silence.)

In silence, O God, we yield to thy spirit,

Filling with love for thee,

Overflowing with love for all thy sons, our brothers.

(Silence)

HYMN: "Where Cross the Crowded Ways of Life"

VOICES:

THE FACTS

Voice I: You segregate us who are Negroes in your cities.—Philadelphia's Negro slums, according to Edward Lindeman, are the worst in the world excepting Durban, South Africa, and Bombay, India.

Negroes pay two to four times as much for these dwellings as do white families for equal accommodations, since there are few decent sections of the city open to them. When Margaret B., a minister's daughter, teacher, and director of a famous youth forum, and her young artist husband tried to move into a modern, comfortable house, a block beyond the "Negro district," the white neighbors staged a "house-warning."

¹ By David Dellinger. From "Inter-racial Brotherhood Service," published by the Department of Race Relations of the Federal Council of the Churches of Christ in America: Program for Young People, 1943.

Windows were broken, bags of water and flour were tossed on to the new furniture warnings were written in chalk on brick and woodwork.

Voice II:—We Negroes are the last to be hired, the first to be fired.—Finding a job for any young person, these days, is no a serious problem. But hundreds of thousands of Negro youth know that for them when the war is over, there will be no chance until there are jobs which no white man or woman wants. Laundry and kitchen work, all kinds of hard and heavy labor were once called "Negro jobs." Since the depression, these are now "white jobs."

Voice III: Some states spend ten times as much to educate each white child as they spend to educate each Negro child.—All southern states, many northern ones, provide separate schools for white and colored children. Some counties furnish no school-house at all for Negroes, no books, paper, pencils or blackboards. More than one community pays its Negro teachers only sixty dollars a year. The school year is, of course, shorter than that of white schools. In the thinking of Booker T. Washington, "It's a compliment to the colored child to think he can learn just as much with half the help, but he's not that smart." Many professional schools and colleges, North as well as South, refuse to give training to Negroes.

Voice IV: In many cases we can't vote.—Like other American communities, a certain county refuses to allow Negroes to vote. Brutal attacks by the Ku Klux Klan have prevented colored citizens from registering. Negroes were beaten and mauled by masked men, and told not to appear at the polls. Companies refuse automobile insurance to Negro applicants, stating that no jury will give a decision to a Negro whether his case is just or not, so that the company is bound to lose in event of accident.

Voice V: We're cheated or insulted or not served at all in restaurants, stores, theatres, public places.—"I have trained myself never to need luncheon," commented a Negro Y.W.C.A. worker. "It's inconvenient to travel halfway across the city to find a cup of coffee and a sandwich in a Negro restaurant, and in the white restaurants I am permitted to sit for hours on end with no attention whatever."

Voice VI: Even your churches "jim-crow" us.—A young Negro minister was invited to speak to a youth group at a 6:30 meeting on a Sunday evening. The minister of the church being a famous preacher, the young man decided to remain in the evening service to hear him. He took a seat in an inconspicuous part of the congregation, but was tapped on the shoulder by an usher who suggested, "You would be more comfortable in the gallery."

SOLO: "Were You There When They Crucified My Lord?"

BENEDICTION.

February 20

THEME: *In Remembrance of His People*

PRELUDE: Secure a record-player and play the Victor record "Ballad for Americans," sung by Paul Robeson.

Leader:

Our Bible tells a story which stretches back thousands of years. The Christian Old Testament is also the Bible of the Jewish people. It tells the story of the Jewish people from their beginning to about four hundred years before the time of Jesus.

Jesus of Nazareth was a Jew. He learned about God in a Jewish synagogue. At every such service, as is true today in Jewish

Worship services, this statement of faith was repeated at the beginning: "Hear, O Israel, The Lord our God, the Lord is One. Praised be his name whose glorious kingdom is forever and ever." Part of the synagogue service, also, has always been given to reading the Scriptures. Psalm 100, which we shall read responsively, was very familiar to Jesus and he must have read it many, many times.

RESPONSIVE READING: Psalm 100

PRAYER:

Leader: For our meditation let us pray responsively this prayer of thankfulness for the Jewish people:

For the Jewish people who wrote and kept our Bible through the years,

Group: *We thank thee, God our Father.*

Leader: For the Jewish people of years past who gave us great music and literature, discoveries in medicine and science and examples of noble lives.

We thank thee, God our Father.

Leader: For the Jewish people of today who remain true to God despite persecution and who are helping to make America the land of true brotherhood,

We thank thee, God our Father.

For Jesus, who was a Jew and who has shown us how to love God by loving our neighbors of all ages and all races and creeds,

We thank thee, God our Father. Amen

HYMN: "The God of Abraham Praise" (a Jewish hymn found in many Christian hymnals)

Four suggested features (choose the possible one)

1. Write to the National Conference of Christians and Jews, 381 Fourth Avenue, New York City, for materials for your group so that you may do your part in the observance of Brotherhood Week. Present these to the department at this time.

2. If there is a Jewish synagogue in your community visit it at their Sabbath school hour and see how their school is like yours. Have the local rabbi explain to you the meaning of the pictures in the synagogue and the way Jews worship.

3. Have a Jewish rabbi or Jewish layman talk to your group about his people.

4. Present the sound movie entitled "The World We Want to Live In." (See "Motion Pictures" above.)

VIOLIN SOLO: "Kol Nidrei"

SILENT PRAYER that the tragic plight of the millions of Jewish refugees over the world may be alleviated.

OFFERING for a European refugee relief agency.

BENEDICTION.

February 27

THEME: *From Hate to Love*

At front center of room place a copy of Signe Larson's painting of the head of Christ, "Thy Kingdom Come," Sallman's "The Son of Man," or other suitable picture. Let light illumine picture. A hassock at a lower level should permit the participants to kneel before the picture.

PRELUDE: "Are Ye Able?"

VOICES: (Hidden verse choir starts low and crescendoes twice, saying, "Fear, hate, fear, hate". At height of second crescendo a scream of fear is heard and all voices are silent.)

LEADER READS: (from desk on which are two candles)

It is night over the world. I hear the shuffle of war-weary feet. Refugees move over the face of the earth. In France and

Belgium, hungry children look westward across the Atlantic for food. Fifty million Chinese seek new homes in the mountains of their great West. Fifty million people! In the far east, South and Central America, there are new stirrings. The cries of fear sound from millions around the world.

"For they flee from the sword, from the drawn sword and from the bent bow, and from the grievousness of war." In the midst of these cries of fear and hate, Christians in America are still privileged to worship and pray.

Let us take unhurried time for quiet prayer—

1. For lonely boys and girls on the farm and in out-of-the-way places of the world.

2. For those caught in the grip of unhappy homes.

3. For those who wrestle with the issues of right and wrong.

4. For youth who are torn by the tensions of an unjust and unintelligent social order.

5. For those who find themselves in armies and navies in the midst of hatreds and prejudices while their souls long for peace and creative labor.

6. For those who would find their way to God through the tangled webs which creeds and shibboleths have woven.²

We continue to pray as we come to a new appreciation of—

THE LORD'S PRAYER (arranged by May Fenerty Settle. The leader speaks the phrase in large print, the hidden verse choir reads in unison the descriptive matter. Or two young people may alternate in voicing the prayer.)

OUR FATHER

Jesus has taught us that all people may call thee "Father";

WHO ART IN HEAVEN

God is spirit, in heaven and in earth also, and very near to each of us.

HALLOWED BE THY NAME

Thy name is Holy because thou art God as well as Father;

THY KINGDOM COME

God's Kingdom will come when all thy children love and honor thee and their brothers in the great world-family;

THY WILL BE DONE

We pray that all may choose to do thy will: help us to try to do thy will ourselves in every act of our lives;

ON EARTH AS IT IS IN HEAVEN

Earth will be a heaven when all thy people live as thy children should, loving and helping each other;

GIVE US THIS DAY OUR DAILY BREAD

Help us to do our part in return for all we receive and to please thee by sharing what we have with those in need;

FORGIVE US OUR TRESPASSES

We do things we ought not to do, and we leave undone things which we ought to do, and we need so often to say, "Father, forgive me";

AS WE FORGIVE THOSE WHO TRESPASS AGAINST US

It is often hard to feel forgiving, but we know we are happier when we do not hold grudges;

LEAD US NOT INTO TEMPTATION

We pray that we may help to answer this prayer by turning away from anything that tempts us to do wrong;

BUT DELIVER US FROM EVIL

We know, because we have tried it, that when we are honestly trying to turn away from wrong, we can count on help from thee which makes us stronger than we thought;

² Used by permission Dr. Percy R. Hayward.

FOR THINE IS THE KINGDOM

A Kingdom of Love is thy plan, O God, for all thy world;

AND THE POWER

God's power created and keeps whirling a great universe of sun and stars, but each person has as his gift from thee, the power to choose how his own life shall be lived;

AND THE GLORY

Suns and stars tell of the Glory of God, and right living and loving and serving are our ways of showing thy glory in our lives;

FOREVER AND EVER

Life is thy gift, and because thou dost live, we shall live also, forever and ever. Amen.

LEADER READS: Matthew 25:35, 36, 40c

VOICES: (Hidden verse choir starts low and crescendoes twice, saying, "Love, Service")

LEADER'S APPEAL TO CONSECRATION:

("Have Thine Own Way" is played quietly on the organ.)

The voice of God is calling its summons unto you and me. To Christian youth the summons to love and serve is increasingly imperative. What will you put upon the altar for Jesus Christ and the new world he would have us build?

1. *Money.* (Young man comes with a "bill" and lays it on the altar. Takes place at right side.)

Leader: Yes, youth can give money. It will aid but it is not enough. What else will youth bring?

2. *Beauty.* (Young woman comes with flowers and lays them on the altar. Takes place at left side.)

Leader: Beauty yes! Youth has such to give but it is not enough. Who else will come?

3. *Culture.* (Youth comes with books and lays them on the altar. Stands at right side.)

Leader: Culture permits the making of a great contribution to the new world Christ would have us build. But it is not enough.

4. *Talent.* (Young man or woman comes down aisle with pile of manuscript—typed paper—and lays it on the altar. Takes place at left side.)

Leader: Talent is much needed and is a worthy offering. But more is needed. Self must be laid on the altar. Who will give of self in dedication?

5. *Self.* (After a long pause a young person comes and kneels in front of picture. If a soloist, sing while walking down the aisle, "Take My Life and Let It Be")

Leader: Through the giving of self the world can be brought to Christ. Only by many youth giving of self can peace and brotherhood prevail on the earth. Who will help build the new world that Jesus envisioned in the Kingdom of God? (Pianist plays "We Would Be Building" to tune, *Finlandia*.)

6. *World.* (Young man and woman move down aisle holding globe or map. They place it on the table in front of picture and then kneel on either side of "Self" at altar.)

Leader: Money, Culture, Beauty, Talent, Self, all must be invested in the building of a new world. "If any man would come after me (to help build the new world), let him deny himself and take up his cross and follow me." Are there not many ready to respond to the summons? If you are moved to respond will you stand as we make living answer by singing one verse of the new youth hymn.

Audience sings: "We Would Be Building."

As audience hums hymn the group at the altar arise, starting a processional down the aisle, followed by "Talent," "Culture," "Beauty," and "Money."

☆ ☆ Current Feature Films ☆ ☆

Above Suspicion (MGM) Joan Crawford, Fred MacMurray, Conrad Veidt. *Melodrama*. Couple honeymooning in Germany in 1939 meet adventure as they undertake mysterious mission for British intelligence agent. . . . Sophisticated touches and effective musical background enliven suspenseful tale that holds up well until too-crowded, incredible finish. *Exciting melodrama*. **M, Y**

Airways to Peace (The March of Time) *Documentary*. Work of air transport command carrying supplies to far-flung posts. . . . Title over-optimistic, since all activity shown has to do with present war; for that, however, *dramatic, informative*. **M, Y, C**

Arctic Passage (RKO) "This Is America" series of (shorts) *Documentary* shot during recent building of highway to Alaska, including trek of first truck convoy. . . . Succeeds in giving real sense of difficulties involved, and remarkable achievement. *Effective* presentation of factual material. **M, Y, C**

The Chance of a Lifetime (Col.) Chester Morris. *Melodrama*. Reformed crook, suspected of murder, jeopardizes parole plan he has sponsored; rounds up real culprit to confusion of police. . . . An *indifferent* addition to the "Boston Blackie" series, with police as usual the butt of jokes. **M**

Footlight Glamour (Col.) Arthur Lake, Penny Singleton. *Comedy*. Life at the Bumsteads becomes hectic when Blondie tries her hand at amateur theatricals. . . . Comedy based on popular comic strip, "Blondie," is somewhat better than previous items in series; still, rather awkward, naive. *Fair of its kind*. **M, Y, C**

Frontier Badmen (Univ.) Diana Barrymore, Noah Beery, Jr., Anne Gwynne, Robert Paige. *Melodrama*. Strife between cattlemen from Texas and crooked middlemen who try to fleece them at end of trail in Abilene, Kansas. . . . Done with more care than average western, with spectacular scenes of stampeding cattle. Not too convincing, but *exciting* for western fans. **M, Y**

Guadaleanal Diary (Fox) Wm. Bendix, Richard Jaekel, Lloyd Nolan. *Drama* of months-long campaign by marines on Guadaleanal, mainly in terms of experiences of one particular unit. . . . Told almost in documentary fashion, avoiding "glamour" and heroics, this is an *effective* re-creation of actual events as related in book of same name. Gory details are not slighted, and result is probably an approximation of what daily life during campaign was like. **M, Y**

***Happy Land** (Fox) Don Ameche, Harry Davenport, Frances Dee. *Drama*. Small Iowa town is setting for story of one family through the tragic experience that comes when word arrives from the navy department that the only son has been killed in action, with flashbacks telling the story of the boy's life and balance brought to the father through imagined conversations with his long-dead grandfather. . . . A simple story, somewhat in the spirit of "The Human Comedy," presented with restraint and dignity and an absence of hate and phony patriotism. Small town life and characters set forth with remarkable vividness and understanding. *Sincere, moving, real*. **M, Y**

Hostages (Par.) Wm. Bendix, Arturo de Cordova, Paul Lukas, Luise Rainer. *Melodrama*. Underground activity in Prague: sabotage, torture, murder of hostages, etc.

Based on novel by Stefan Heym. . . . What might have been outstanding melodrama—because of unusually able cast and dramatic plot—becomes *just another underground film*, its motivation unclear, some sequences dragged in for isolated sensationalism alone. **M**

In Old Oklahoma (Rep.) Albert Dekker, Martha Scott, John Wayne. *Melodrama*. Strife among "wildcat" oil promoters encroaching on Indian lands in early days of boom. . . . Roistering, action-packed, following pattern of typical western. Interesting and convincing atmosphere, but for discriminating audiences, *stilted, marred by brutal details*. **M, Y**

THESE estimates are prepared by Independent Film Scores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

The Iron Major (RKO) Pat O'Brien, Ruth Warrick. *Biography* of famous football coach of recently past decades, including his service in trenches during first world war. . . . Lacks conviction of film life of Rockne, which also was played by O'Brien, but is a *human, appealing* film, with plenty of football sequences for sports fans. **M, Y, C**

Johnny Come Lately (UA) James Cagney, Grace George, Marjorie Lord. *Drama*. Tramp reporter pauses in small town, joins elderly woman publisher in crusade against crooked local politics. . . . Details of crusade and its motivation are rather unclear, but story is a *different* one; except for exaggerated melee at end, *interesting* entertainment. Featuring of brothel proprietress unfortunate. **M, Y**

A Lady Takes a Chance (RKO) Jean Arthur, John Wayne, Chas. Winninger. *Comedy*. Bus tour vacation by New York stenographer gives way to romantic adventure when she falls for indifferent rodeo cowboy. . . . Definitely escapist fare, this is characterized by scenes which border on risqué but are handled without offense for hilarious, *sophisticated* comedy. Considerable drinking. **M**

That Nazi Nuisance (UA) Joe Devlin, Bobby Watson. *Farce*. Shipwrecked sailors frustrate conference of axis "big three" on desert isle. . . . A *prolonged comic strip*. **M, Y, C**

Never a Dull Moment (Univ.) Mary Beth Hughes, Frances Langford, The Ritz Brothers. *Farce*. Comedians hired by gangster night club operators who mistake them for "experts" sent by agency to negotiate jewel robbery. . . . *Inane* slapstick in an unwholesome setting.

Nobody's Darling (Rep.) Mary Lee. *Comedy*. Efforts of "ugly duckling" daughter

of famous actor parents to prove in school show that she too has talent. . . . An inconsequential little film designed to give young star a chance to sing; this is awkwardly presented, but *probably entertaining* for— **Y**

Old Acquaintance (War.) Bette Davis, Miriam Hopkins, John Loder, Gig Young. *Drama*. Crises in friendship of two women novelists—one frivolous, the other serious—through eventful lives to final dependence on each other in middle age. . . . Character studies *skillfully* set forth in mature film whose keynote is sometimes comedy, some times moving drama. Considerable casual drinking. **M**

Prairie Chickens (UA) Noah Berry, Jr., Jimmy Rogers. *Farce* about two cowboys who are mistaken for visiting millionaire ranch owners, save him from cattle-rustling foreman. . . . *Dull, ineffective* slapstick. **M**

The Seventh Victim (RKO) Jean Brooks, Tom Conway, Kim Hunter. *Melodrama*. Search for schoolgirl's missing sister leads to investigation of weird "devil worshippers" cult. . . . Effectively staged to produce suspense and dread; but, for average audience, *offensive* in its unhealthy atmosphere. **M**

***The Silent Village** (British Ministry of Information) *Documentary*. Villagers of Welsh mining area re-enact tragedy of Lidice as it might have happened to them. . . . Absence of professional performers and the authentic setting give film a realistic, convincing air. More moving and impressive than the many more elaborate melodramas Hollywood has made on same theme. Daily life of village is effectively photographed, beautifully, vividly presented. **M, Y, C**

So This Is Washington! (RKO) "Lum and Abner," Alan Mowbray. *Comedy*. The well-known radio comedians conquer Washington by their rural wisdom. . . . Self-conscious, amateurish, this will entertain those who enjoy the *homespun antics* of the two comedians. **M, Y, C**

***Spitfire** (British film released in U. S. by RKO) Leslie Howard, Rosamund John, David Niven. *Drama* eulogizing efforts of late R. J. Mitchell, plane designer, to produce effective fighter plane for defense of England, get it adopted officially. . . . A quiet film that demonstrates possibility of giving routine material spark of conviction and excitement without adding phony heroics, spurious romance or thrills, for their own sake. A *sincere, unexaggerated* picture. **M, Y, C**

Thousands Cheer (MGM) Mary Astor, John Boles, Kathryn Grayson, Gene Kelley. *Musical*. "Camp shows," including symphony led by conductor Iturbi, skits by list of MGM stars, songs by Grayson, set against romance of private and the colonel's daughter. . . . A two-hour spectacle in technicolor, frail as to plot but with sprightly musical numbers, ingratiating performances to provide *tuneful entertainment*. **M, Y, C**

Top Man (Univ.) Richard Dix, Susanna Foster, Lillian Gish, Donald O'Connor. *Comedy*, with musical interludes, featuring teen-age students who sacrifice off-time to help out in local airplane plant. . . . A *pleasant, tuneful* comedy about pleasant young people. **M, Y, C**

(Continued on page 34)

Films for Church Use

Evaluations by the Committee on Visual Education of the International Council of Religious Education

The films are available through the denominational publishing houses, members of the Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Avenue, New York 10, N. Y.

Journey into Faith. 34 min., 16mm., Sound. \$8.00 (Price during Lent, \$14.00)

This is a new production of Cathedral Films which weaves an imaginative drama around the character of Cleopas, who is identified as a prosperous supplier of sheep to the Temple at Jerusalem. Cleopas is also characterized as a follower of Jesus who with others wants Jesus to lead a revolt against the Roman rulers of Palestine and those who dominate the Temple. Trapped by a spy, he loses his fortune when he refuses to be a witness against Jesus. When Cleopas and his friends hear that Jesus has entered Jerusalem as the Messiah, they hasten to warn him of the trap that is waiting, but arrive too late. On the journey back to Emmaus Cleopas and a friend are joined by the risen Christ but fail to recognize him until he breaks bread at their evening meal.

Like all good religious fiction, this film has the value of bringing a fresh approach to an old subject and is particularly good at dramatizing the amazement and joy of Jesus' followers when they hear of his resurrection. From the educational point of view it has the weakness of dealing with fiction rather more than with fact. The story is interestingly told and the characters are well conceived and portrayed. Suitable for use with all ages, but particularly for intermediates and older groups.

Content: Good; Technical Quality: EXCELLENT

Improve Your Teaching. 53 slides with manual. Sale \$15.00; rental \$1.00.

Set in an average church school this presentation shows some of the more common causes of failure in teaching and how they may be remedied through personal guidance by pastor, superintendent or other helper. Useful in initiating idea of supervision, in teachers' meetings, institutions, and training classes. Will raise a variety of common problems for helpful discussion.

Content: EXCELLENT; Technical Quality: EXCELLENT

Elementary School of Tomorrow. 1 reel (15 min.) Silent, Color, \$2.50.

An attractive picture showing pupil activities under a progressive education system in the elementary school at Greenbelt, Maryland—the government-created community. Activities include art, rhythm, nature studies, dramatics, and other subjects. For leadership education its chief value is to acquaint prospective teachers with some details of method in progressive education. Its value is lessened by the fact that the film does not point out the principles involved or give the reasons for the various activities. Thus, the burden of interpretation is left to the leader using the film. A leader familiar with progressive method would find it quite useful for the purpose indicated.

Content: FAIR; Technical Quality: FAIR



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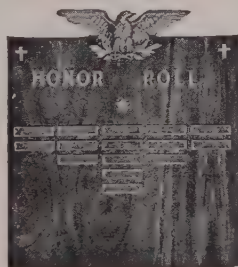


This Is Our Earth. ¼ reel, Sound, \$1.00.

A beautiful rendition of the sacred song, "The Lord's Prayer" by Earle Wrightson against an appropriate photographic background. Too short for use alone, the film

may be added at the beginning or end of a longer religious film to provide a worship element in the service.

Content: EXCELLENT; Technical Quality: EXCELLENT



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What's Happening

* THE ANNUAL Race Relations Sunday will be observed February 13, the week following being designated as Brotherhood Week. The February issue of the *Journal* will be a special one dealing with inter-race and inter-faith relations. Additional materials may be obtained from the Department of Race Relations, Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y., and from the National Conference of Christians and Jews, 381 Fourth Avenue, New York 10, N. Y.

* THE ST. AMBROSE Episcopal Church in Chicago Heights, Illinois, has worked out an interesting solution to the problem of having sufficient time for the church school and giving the Rector adequate time to meet with the classes. Their solution is to hold their church school on Saturday afternoons. Reverend Ralph J. Spinner states that with this arrangement the young people are able to have a full forty-five minutes for their class session and also be present on Sunday with their parents at the church service. The plan met with the enthusiastic response of teachers and pupils. It provides for an opening worship service, followed by a period of instruction for the entire group with Father Spinner, and then the full class session.

Personal Notes

* REV. JAMES ATWELL McDILL of Long Beach, California, began work in November as Director of Stewardship with the Board of Christian Education of the Presbyterian Church, U.S.A. He will be associated with the Rev. Luther E. Stein, D.D., Secretary of the Division of Church Relations of the Board, in the general promotion of the cause of Christian education. Mr. McDill was formerly the associate minister and director of religious education in the First Congregational Church of Long Beach. He is a member of the Presbytery of Los Angeles.

* DR. J. HAROLD MEMPER, pastor of the Keller Memorial Lutheran Church of Washington, D.C., joined the editorial staff of the *Parish and Church School Board* of the United Lutheran Church in America on December 15. In addition to holding several pastorates Dr. Memper has contributed to the periodicals of the Board for a number of years. It is expected that one of his major tasks will be the editing of the Augsburg Uniform Lessons.

State and County Council Happenings

* REV. A. B. DENTON, who has served as executive secretary of the Federated Churches of Youngstown, Ohio, for the past few years, has accepted a position as Secretary of the Kansas City, Missouri Council of Churches. Dr. Worth M. Tippy has been serving the Kansas City Council on an ad interim basis.

* THE COUNCIL OF CHURCHES of Buffalo and Erie County has called Dr. Harlan M. Frost as its executive secretary, to assume duty January 15. Dr. Frost has been for the last two years executive secretary of the

Christian Commission for Camp and Defense Communities of the Federal Council of Churches. His acquaintance with problems in war industrial areas gained through this Commission will be valuable in his new post. Before going to the Federal Council Dr. Frost was secretary of the Toledo Council of Churches.

* THE TWIN CITIES of Sterling and Rock Falls, Illinois, with a combined population of some 20,000, have a new Council of Churches, organized in the spring of 1943. Two hundred workers were organized and trained for a community religious census. A visitation evangelism program is to begin March 5th.

Its most active department is the United Council of Church Women. This department observed World Community Day on November 11th, with an attendance of 225. A project of the Youth Department will be a University of Life to be held during the winter months. The Men's Department is still to be organized. Five commissions: Worship and Evangelism, Religious Education, Child Guidance and Welfare, Community Relations, Social Action and Education, are being set up. The Council will have an annual meeting each June.

The constitution states that relationships outside the local community shall be with the Illinois Council of Churches, the Federal Council of the Churches of Christ in America, The International Council of Religious Education, The United Council of Church Women, The Home Missions Council of North America, and the Foreign Missions Conference of North America. Relationships with these agencies are for the purposes of mutual helpfulness and cooperation.

* AN IMPORTANT MILESTONE in interracial goodwill and fellowship as well as church comity was passed at Greensboro, N. C., September 23, when the North Carolina Council of Churches voted unanimously to invite Negro denominations of the state to participate in the Council on an equal basis with white churches. The retiring president of the Council, Bishop Edwin A. Penick, in welcoming the action, pointed out that no change was necessary in the constitution since from its beginning the Council had existed for the benefit of any church body "choosing to make use of it as a channel of counsel and joint Christian expression." The vote to welcome Negro denominations to this right and privilege, according to the Bishop, "merely makes it clear that we want the fellowship and cooperation of Negro churches."

The motion was made on a recommendation of the Council's executive committee which previous to the annual meeting had canvassed the question in consultation with outstanding Negro church leaders of the state.

* THE COUNCIL OF CHURCHES of Greater Cincinnati cooperated November 14 to 28 in a united religious program for the entire city. On November 21 Governor Leverett Saltonstall of Massachusetts was the speaker

at a city-wide religious rally. The council has also cooperated in a series of Sunday evening broadcasts over station WKRC presenting to the community at large several answers to our peace-time problems. The first three Sunday evenings were given over to the Catholic view of universal peace, the Protestant view as reflected in the guiding principles and the Six Pillars of Peace, the Mission on a Just and Durable Peace, and the belief of the Jews regarding peace. Subsequent Sunday evenings discussed specific plans presented by various individuals.

* DENVER observed World Order Week from November 7 to 14. Sunday was observed as World Order Day in local churches; on Wednesday, Dr. Forrest L. Knapp, Executive Secretary of the World's Sunday School Association, spoke at a luncheon meeting and conducted a seminar on post-war planning in the afternoon. Thursday, November 11, the Denver Council of Church Women observed World Community Day. The Denver Council of Churches also promoted a week of Bible study under the leadership of Alvin George Wehrli of Eden Theological Seminary from November 15 to 18.

* THE NEW YORK Council of Churches held a second meeting of the denominational and interdenominational executive and field staff members in Syracuse, New York, early in November.

* THE SEATTLE Council of Churches and Christian Education has recently launched an extensive recreational program. It is reported that the project is backed by \$75,000 raised in 189 Protestant churches and supplemented by contributions by their national boards. The fund will be spent largely on salaries of leaders to supervise and organize recreational programs after school and during the evening. The balance of the fund will be used to improve meeting rooms, recreational equipment and gymnasiums in churches.

* A NEW TEMPERANCE ORGANIZATION known as the Detroit, Michigan Temperance Foundation is being sponsored by the Detroit Council of Churches. This organization is intended to emphasize temperance education and law enforcement rather than stressing prohibition.

* THE MICHIGAN COUNCIL, at its recent state convention at Grand Rapids, decided to call Rev. Kearney Kirkby, pastor of the Bellevue, Michigan, Methodist Church, to the newly created position as director of religious education for the council. Mr. Kirkby assumes his work on January 1. Mr. Kirkby attended Albion College, Albion, Michigan, and has his B.D. degree from Drew University. He is interested in the Scout Movement, having served as a Scout Master for several years. Eight years in the ministry have given Mr. Kirkby a background of experience for his statewide activities in Christian education. He will assist local communities in their Christian education programs through vacation schools, leadership training courses, community surveys, and weekly religious education.

AT THE FIFTH ANNUAL CONVENTION of the Michigan Council of Church Women, the following officers were elected to direct the work of the council: President, Mrs. John C. Young, Royal Oak; Vice President, Mrs. Andrew Kurth, Detroit; Second Vice President, Mrs. Gillis Vandenberg, Grand Rapids; Secretary, Mrs. Frank Borey, Flint; Treasurer, Mrs. E. H. Clark, Battle Creek.

THE BOARD OF CHRISTIAN EDUCATION of the Cumberland Presbyterian Church recently announced the employment of Miss Virginia Malcolm of Jefferson City, Tennessee, as part-time secretary of their Children's Division. Miss Malcolm will work toward closer coordination of children's work for her denomination and develop plans and materials for vacation school work. Her address will remain Jefferson City, Tennessee.

DR. PERCY L. VERNON, Pastor of the United Baptist Church of Lewiston, Maine, was recently appointed President of the Maine Council of Churches to succeed Dr. Frederick L. Meek who has moved to Des Moines, Iowa. Dr. Vernon had served ably as Vice President of the Council.

REV. JOHN F. WICHELT, Minister of the First Evangelical Church of Lincoln, Nebraska, has accepted responsibility for promotion of interdenominational leadership training schools in Nebraska. He will serve as volunteer Director of Leadership Education for the Nebraska Council of Churches and Christian Education. Mr. Wichelt is also serving as Director of Religious Education for the Evangelical Churches of Nebraska.

THE COMMISSIONS of the Missouri Council of Churches met in Jefferson City late in November to plan the work of the commissions and the council for the coming year. Under the leadership of Mrs. Herbert W. Crowe of the United Council of Church Women, a group of women took the first step in inaugurating a statewide council of church women as a part of the Missouri Council.


SOUTH BEND, INDIANA, held during November its second years' sessions of the Congress on Post-war Peace. The Congress had Dr. William C. Dennis, President of Earlham College, give an analysis of World Order and Post-war Peace, and then turned to its parliamentary sessions with the introduction and consideration of the appointed delegates.

THE TOWN AND COUNTRY DEPARTMENT of the Ohio Council of Churches adopted the following program for the year: Four regional conferences on rural church work; surveys in five counties; promotion of smaller group fellowship among rural pastors; promotion of Rural Life Sunday; more effective use of newspapers, farm journals, and radio to promote interest in rural religion.

THE TACOMA (Washington) Council of Churches announces the appointment of J. C. Haley as executive secretary.

REV. CRAWFORD TROTTER has been appointed Protestant consultant of the U. S. O. for Los Angeles. He is serving in the interests of the Y.M.C.A. and the Los Angeles Church Federation in relation to the U.S.O.

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Coming Events

Meetings of Interest to Leaders in Religious Education

- JANUARY**
- 1-2 Christian Unity Conference, Washington, D. C.
 - 3-7 Jubilee Meeting, Foreign Missions Conference of North America, Chicago, Illinois.
 - 4-5 Intermediate Camp Directors' Conference of the Evangelical Church, Detroit, Michigan.
 - 7 Annual Meeting, Department of Church Schools, Church of the Nazarene, Kansas City, Missouri.
 - 7-8 United Stewardship Council, Chicago.
 - 10-12 Annual Meeting, Home Missions Council of North America, New York City.
 - 10-15 Annual Meeting, Pennsylvania State Council of Christian Education, Philadelphia.
 - 17 Annual Meeting, Board of Directors, Michigan Council of Churches and Christian Education, Ann Arbor.
 - 17-19 Fourth Annual Pastors' Conference, Michigan Council of Churches and Christian Education, Ann Arbor.
 - 20 Annual Meetings, Minnesota Council of Religious Education and Minnesota Council of Church Women, St. Paul.
 - 24 Annual Meeting, Connecticut Council of Churches and Religious Education, Hartford.
 - 26 Annual Meeting, Indiana Council of Churches, Indianapolis.
 - 27 Annual Meeting, North Dakota Council of Christian Education, Fargo.
 - 30-Feb. 6 Youth Week Observance
 - 31-Feb. 3 25th Annual Ohio Pastors' Convention, Columbus.

FEBRUARY

 - 7-12 Annual Meeting, International Council of Religious Education, Chicago.
 - 8-10 National Council of the Protestant Episcopal Church and Division of Christian Education, New York City.
 - 14-15 Home Missions and Church Erection Society Board Meeting, Church of the United Brethren in Christ, Dayton, Ohio.
 - 14-16 Twelfth Minnesota State Pastors' Conference, Minneapolis.
 - 15-17 Board of Education of the Methodist Church, Chicago, Illinois.

16-18 Board of Administration, Church of the United Brethren in Christ, Dayton, Ohio.

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The Gifts

(Continued from page 18)

BOY: But what else could I do? There were people needing it!

FATHER: (Turning suddenly) What did you do with the frankincense?

BOY: (Simply, going toward him) I burned it, father.

FATHER: (Trying hard to control his anger) So—you burned it! You took an incense that was worth nobody knows how many shekels an ounce and—burned it! Just to see how it would smell, I suppose.

BOY: Oh, no. It wasn't for me, father. It was for Old Simon.

FATHER: (His eyes smouldering) That waster, that swindler, that unspeakable—

MOTHER: Joseph, please! Don't lose your temper on his birthday.

FATHER: Oh, no, I'm not to lose my temper. I'm to keep silent while my son gets his name bandied about the streets with those of sinners and wastrels and harlots, while he lets the town's most contemptible law breaker rob him of his birthright!

BOY: Simon didn't rob me, father. I'll tell you about it, shall I, while you're planning this table top? (Running his hand over its surface) You have a lovely smooth finish on it already.

FATHER: (Stubbornly) We're not talking about table tops. (Nevertheless he takes his adz again and, feeling the smooth surface of the wood with a grudging satisfaction, begins to work again.)

BOY: There! That's better. You're easier to talk to when your hands are busy. (He goes to the bench and takes a small length of wood.) And I'll be working on that piece of cedar you gave me.

FATHER: May Jehovah requite Old Simon three fold for all his sins.

BOY: (Eagerly) Oh, but that's just it! He hasn't any more sins.

FATHER: Can a Negro change his skin? Or a leopard his spots?

BOY: (Quickly) No. But a man can change his ways.

FATHER: (Stubbornly) Not Old Simon. BOY: That's what he thought. He wouldn't believe me at first when I told him his sins were forgiven.

FATHER: You told him—what!

BOY: That his sins were forgiven.

FATHER: Careful, son! You'll be getting into trouble if you go around saying things like that. Only God can forgive sins.

BOY: Of course.

FATHER: (With more of wonder than of reproof) Then—how could you know Simon's sins were forgiven? Who—who told you?

BOY: (Simply) You did, father.

FATHER: (Nonplused) I!

BOY: You forgive me when I make mistakes, don't you? You'd forgive me no matter what I did. And you're just an earthly father. You can't be better than God, can you?

FATHER: (With a quick, nervous glance around) Hush! You—you mustn't say such things!

MOTHER: (Hastily) You were telling us about the frankincense, dear.

BOY: Oh, yes. Well, one day I was telling Old Simon about our trip to Jerusalem last spring. I told him about the temple and about the priest who goes up every morning

to the highest pinnacle to watch for the dawn and blow three long notes on his silver trumpet. And how the smoke from the golden altar of incense goes up in a great blue-purple cloud . . . (His voice grows dreamy with reminiscence, then becomes more practical) "If I could only see it once more," Simon said, "and smell again the incense that rises from the holy altar, then I might believe that my sins were forgiven!"

FATHER: (Expressively but almost inaudibly) Humph!

BOY: So then of course I thought of the frankincense. I didn't know then if it would smell like the temple incense, but I had to try. You can see I did have to, can't you? (He looks, trustingly eager, from one to the other.)

MOTHER: Yes, dear. I see. (The FATHER remains stolid.)

BOY: And it worked. Really it did! We burned the incense, while Old Simon held it in his hands—like this! (He takes the incense burner from the table and holds it in both hands, his face lifted devoutly.) The smoke came curling out, climbing up and up. And Old Simon's face grew calm and happy, the way the big lake does after a storm, and the big devil of Doubt inside of him came out and went curling up into the smoke. I could almost see it. Wasn't that wonderful, father? (He turns eagerly to the man.)

FATHER: (Unable to contain his exasperation any longer) Wonderful, indeed! We can seldom afford more than a couple of turtle doves to sacrifice for our own sins, and yet you throw away the price of enough lambs to purchase our atonement for a lifetime. And all to satisfy the whim of a miserable outcast!

BOY: (Bewildered and distressed) But, father—

FATHER: (Continuing bitterly) To say nothing of upsetting all our plans for your own future!

MOTHER: (Released somewhat from the spell of the BOY's words, reproachfully) Your father has planned for years just how those gifts were to be used. They were to have paid for your going to school in Jerusalem—

FATHER: (Heavily) To the school of the great Hillel.

BOY: (His face lighting eagerly) The school of Hillel? Oh, I should like that!

MOTHER: We have wanted you to be different, your father and I, not just a country carpenter. We've felt that perhaps there's some special work you may be meant to do.

BOY: Oh, yes. There is! I'm sure there is! I've felt it often—inside me. Only—I'm not sure just yet—what—

MOTHER: (Eagerly) If you could go to Jerusalem, you might become a great rabbi.

BOY: (Whose excitement has been steadily growing) Yes, oh yes! If only I could! Do you really suppose—

MOTHER: Oh, my dear, you could! I'm sure you could!

BOY: Hillel is very old and wise and kind. Surely he could help me find out what it is I'm meant to do!

FATHER: (Bitterly) It all sounds very fine, doesn't it—now that it's too late! Don't you understand that I'm a poor man and without the gifts of the strangers I can't send

you to Jerusalem?

BOY: (The light going out of his face) Oh! I—I'd forgotten about that. But—b I still don't see what else I could have done.

FATHER: Now you'll have to stay here this dirty little country village and spend your life among people who tend sheep at till the soil and work at a carpenter's bench. (He turns away, leaning his head heavily on his arms above the bench.) And I want you to be different!

BOY: (Touching his arm gently) I'm sorry, father.

MOTHER: There's still the box of myrrh. (She picks it up and opens it.)

FATHER: That's so. (He lifts his head slowly) There's still the myrrh. (He comes to the bench, takes the box from the MOTHER's hands and looks at it speculatively, a rekindling of hope in his face. The others watch him eagerly.)

MOTHER: (Eagerly) The box is full—and they say myrrh is very precious. Don't you suppose—(She stops, breathlessly.)

FATHER: (Who has been busy with speculation) Yes. You're right. The myrrh can be sold—not worth a great deal—but—It would pay for a few months in Hillel's school. And, perhaps, if the rabbis once got interested in the Boy, he might find some rich patron. (Becoming all the time more eager) Yes—it's still possible—

BOY: (Joyfully) Oh, father! You really mean it?

(A knock sounds at the door, right.)

MOTHER: (Hastily wrapping the box in the napkin) There's someone at the door. (She starts to rise.)

BOY: I'll go, mother. You sit still. (He goes out, right, into the outer passage.)

FATHER: (Returning to his bench) I will speak at once to Laban, the merchant. He drives a hard bargain, but he's at least honest. He will tell me what the myrrh is worth.

(The BOY enters, followed by an OLD MAN with a spare, bent figure and an unpleasant face, set in hard, crafty lines. He is nearly blind and walks with the aid of a cane.)

BOY: (Eagerly) See! Here is Simon. He came to bring me a present. (He holds it up.) It's a little harp made out of a gourd. (As the FATHER makes no motion of greeting, only stands eyeing the newcomer belligerently) Look, father, it's Simon!

FATHER: So I see.

OLD MAN: (With a hard, mirthless laugh) Glad to see me, isn't he? I told you he would be.

BOY: (Leading him to the bench from which the MOTHER has just risen) Sit down here. You're tired, Simon.

OLD MAN: No wonder. I got the breath crushed out of me in the market place. The whole town must be there.

FATHER: Why? What's the matter?

OLD MAN: Ha! Your curiosity is more valuable than your hatred, eh, Joseph? A slave got away from one of the caravans, and the townsfolk are joining in the chase. If I could see better and run faster, I'd have joined the pursuit myself.

BOY: (Concerned) Oh! Will they catch him, do you think?

OLD MAN: He has as much chance to getting away as a fly in a spider's web.

BOY: If I could find him, maybe I could

p. He'll need somebody. (He starts board exit.)

MOTHER: (Quickly, following him) No, don't go! Not while Simon is here!

OLD MAN: (Chuckling) She's afraid we will make the sparks fly, Joseph. It is to be a sore temptation to your righteous anger, having so much ungodliness sitting within hammer's reach.

FATHER: (With pious severity) Your sins have already judged you, Simon. You're beginning to find out that the way of the transgressor is hard. (Pointing an accusing finger at him.) Look at you—sitting there white and cowering and trembling! You're afraid, aren't you? You're terrified!

OLD MAN: (Helplessly) I—I tell you—

FATHER: (Triumphantly) You're so terrified that you've duped yourself into believing the idle chatter of an innocent boy. Yet you know in your heart that for such as you there is no escape from God's vengeance. You're a sinner, Simon.

OLD MAN: (In a hoarse whisper, his whole body seeming to shiver) Yes—I—I'm a sinner—

BOY: (Softly, putting his hand on the OLD MAN's shoulder) Simon, have you forgotten already? You haven't any more sins. They're all gone. God has forgiven them.

FATHER: Take care, son! You're speaking blasphemy.

BOY: But it's true, father. It must be. (He turns again to the OLD MAN, getting down on his knees beside him and looking earnestly up into his face) Remember the day we burned the frankincense, Simon, when you held the silver incense burner in your hands? (He takes the incense burner from the table and gently presses it into the OLD MAN's hands, closing his fingers about it.) Remember how the fragrance rose all about us?

OLD MAN: (Lifting his face slowly) I remember. I thought God was there and my sins were forgiven.

BOY: Not there, Simon. Here! Can't you feel him?

OLD MAN: God—

BOY: (Jubilantly) Yes. God. That's it. Try hard. That feeling of forgiveness—it will come again, Simon!

OLD MAN: (Gropingly) I—I can—almost—

BOY: (Eagerly) Yes?

(The OLD MAN rises, his face lifted in hungry expectancy. The BOY watches him breathlessly. Finally the light dies out of the OLD MAN's eyes, and he sinks slowly back again on the bench, shaking his head.)

OLD MAN: No—

BOY: You can't feel it?

OLD MAN: Almost. When I hold this in my hands—

(There is the sound of running feet. The WOMAN enters breathlessly, right.)

MOTHER: (Anxiously) Why—Deborah—

WOMAN: (Excitedly) There's some one hiding in that sycamore tree behind your house. I could see him from my door.

MOTHER: (Bewildered) Some one hiding? (The BOY slips quietly through the rear entrance. The MOTHER's face clears.) It's one of the town boys, of course. They're always climbing in that tree.

WOMAN: This is no town boy. He was skulking behind your house, and his face

was black.

MOTHER: (Puzzled) Black!

OLD MAN: It's that runaway slave. Clever devil! While they're combing all the roads leading out of town, he climbs a hill and gets up in a tree.

WOMAN: (Shuddering) Foreigners always frighten me. They're so—so different!

FATHER: Where did the Boy go?

OLD MAN: Out.

FATHER: (To the MOTHER) Which way?

MOTHER: I—I didn't notice.

WOMAN: Here he is now.

(The BOY enters by the rear door, his arm about the SLAVE, who hangs back. The latter is very young, not much older than the BOY, his skin dark, his hair unkempt, his brief tunic ragged and dirty. There is a hunted look in his eyes, and his motions are furtive.)

BOY: Come. Don't be afraid. You can trust me, you know.

(He draws the SLAVE inside the door, where he crouches, shivering.)

FATHER: (Sternly) Son, what does this mean?

BOY: It's the slave, father. Won't you please get him a drink of water, mother, and something to eat? I would, but he's frightened, and I don't want to leave him alone.

MOTHER: (Uncertainly) I—(She looks undecidedly from the FATHER to the BOY, then quickly makes up her mind.) All right. I will. (She goes out, left.)

WOMAN: (Drawing back) Don't bring him near me!

OLD MAN: (Listening) Don't worry, Joseph. He won't be here long. My bones may be brittle, but my ears are better than yours. His pursuers are coming.

(There is the sound of several persons approaching hurriedly. Voices, the words undistinguishable at first, become more distinct. There are cries of: "This way!" "There's the tree!" "And there's the house!" The SLAVE shrinks back against the wall.)

SLAVE: (Terrified) Don't let him—get me! Don't let him—

(The MERCHANT bursts into the courtyard through the passageway without knocking. He is large and well dressed and imposing. His keen eyes dart about the area, lighting on the SLAVE with satisfaction.)

MERCHANT: Ah, there you are! (Striding toward him, he seizes him by the collar and pulls his shrinking figure out from the wall, giving him a vicious shake.) Thought you could outwit your betters, did you, you black scum of the desert! Take that! And that! (He strikes him smartly on both cheeks. The MOTHER enters with a cup of water and two small, round loaves on a plate of earthenware. As the MERCHANT strikes the slave, she flinches but makes no sound.)

BOY: (Suddenly standing very straight and facing the MERCHANT) Don't do that, sir! You have no right to hurt him!

MERCHANT: (Belligerently) Who says so?

BOY: (Steadily) I do.

MOTHER: Oh, son—be careful!

MERCHANT: (His rancor changing slowly to curiosity) And who are you?

FATHER: (Stepping forward) He's my son, sir. And a bit too outspoken at times. I beg of you, pardon his boldness. We know this is your slave, and you have every right to do with him as you wish. Take him and leave us in peace.

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SLAVE: (Managing somehow to get down on his knees and pluck at the BOY's coat) Don't—let him—

MERCHANT: (Pulling him back by the collar and shaking him contemptuously) Bah! Your face may be black, but your liver's the color of milk. You're not worth the shekels I gave for you. Get over there, you sniveling son of the desert, until I'm ready for you. (He flings the SLAVE from him and watches him while he slinks away, crouching against the wall. The BOY takes the food from the MOTHER and, kneeling over the SLAVE, gives him bread and water. The SLAVE drinks thirstily, then seizes the bread and is about to eat but stops before lifting it to his mouth and looks at his master.)

MERCHANT: (Harshly) All right, dog. Go ahead. Eat. It will save us so much when we get back to the caravan.

BOY: (Rising and facing him again, accusingly) Even birds have enough to eat, and he's more important than any number of birds.

FATHER: Hush, son!

MERCHANT: Hush yourself, Jew. The boy's impudence is worth twice your long bearded caution. (Taking the BOY by the shoulder he stands appraising him.) By heavens, what a slave you'd make! Put your spirit in that black carcass yonder, and he'd be worth five times the twenty silver bits I'll get for him.

BOY: (Slowly, his slender, poised body showing the impact of a sudden startling thought) Is—that his price? Twenty pieces of silver?

MERCHANT: (Craftily) Well—I should get twenty-five—

(The BOY looks undecidedly from the SLAVE to the box of myrrh in the folded napkin, then back to the SLAVE again. He is obviously dismayed. As if reluctant to face the decision which he now realizes he must make, he draws back away from the table. As he does so, the SLAVE pulls again at his coat and draws him back again. The BOY looks down into the SLAVE's face.)

BOY: (Turning again to the MERCHANT) Suppose—suppose anybody didn't have the money but had something that was worth just as much. Would—would you take it?

MERCHANT: That would depend—on what—

(The BOY looses the SLAVE's fingers and goes quickly to the table. He unwraps the box of myrrh.)

MOTHER: (Faintly) Oh—no—

FATHER: (Sternly) Son, what are you doing with that box?

(The BOY stands undecidedly for a moment, looking at the box, then he goes to the MERCHANT and, with a quick gesture of decision, places it in his hands.) This.

MERCHANT: (Opening the box his eyes widening in amazement) Myrrh! Why, this is worth—(Eyes narrowing again craftily) I'm not sure what this would bring in the

market, but I'm willing to risk it.

BOY: You'll take it in exchange for the slave?

MERCHANT: It's a bargain. *(He backs away hastily.)*

FATHER: You'd give up all your plans for the future—for a dirty heathen slave?

BOY: Look at him, father. He's more important than myrrh.

FATHER: *(Shaking off the boy's hand on his arm)* Give me that box.

MOTHER: *(Coming to his side with sudden decision)* No, Joseph. Let him go.

FATHER: *(In amazement)* You, too!

MOTHER: The gifts are his, Joseph. I told him they were his, to do with as he wished.

FATHER: *(Outraged)* You mean I'm to stand here and let my son make a fool of himself—drive a worthless bargain?

MOTHER: *(Quietly)* He's—very sure of himself, Joseph.

FATHER: *(Helplessly)* But—it's absurd! He doesn't know what he's doing!

MOTHER: They're his, Joseph. Not ours.

(The FATHER turns away uncertainly. The MERCHANT takes advantage of his hesitation to make his departure with the myrrh.)

MERCHANT: All right. The slave's yours. And good riddance. *(He goes out quickly, right.)*

BOY: *(Following the FATHER and touching his arm gently)* I'm sorry you don't understand, father. I had to do it. *(He goes quickly to the SLAVE, bends over him, and begins to unfasten the chains which bind his hands.)*

(The BOY removes the chains from the SLAVE's wrists and pulls him to his feet.)

BOY: *(Gaily)* There! Doesn't it seem good to get them off? Stretch your arms out wide, why don't you—like this! *(He stretches his own arms out as far as he can reach, throws his head back and stands tall and straight. Laughing as the SLAVE timidly tries to do the same.)* No, no, you still think you're wearing chains! You aren't going to be wearing them—not ever again. You're free!

SLAVE: *(Unbelievably)* Free—

BOY: *(Standing in the shaft of light that is each moment becoming stronger as the afternoon sunlight pours through the rear entrance)* Stand here in the sun with me! Lift your head and stretch your arms to it. Let it fill you all through with warmth, way down deep! *(The SLAVE does as he is told, timidly at first then with more abandon.)* Feel it?

SLAVE: *(Breathlessly)* Yes.

BOY: It's not just the sunshine you feel. It's Life. Feel it inside of you—making you all over new—as if you'd been born all over again?

SLAVE: Yes. I—I feel it—

BOY: Then say it over after me. "I'm free!"

SLAVE: *(Obediently)* I'm free! I'm free!

FATHER: *(Breaking into the scene with sudden coldness)* Well, now you've got him and given him his freedom, what are you going to do with him? *(The Boy's arms slowly drop, and he looks attentively at the FATHER.)* Where is he going to sleep to-night?

BOY: Why—he can have my bed.

MOTHER: Oh—no!

FATHER: *(Stolidly)* There aren't any un-

clean foreigners sleeping in our house. Nor in the house of any decent Jew in Nazareth.

WOMAN: *(Emphatically)* I should hope not!

OLD MAN: *(Muttering)* Heathen devils! Give them a crust of bread, and they'll knife you in the back.

(The BOY looks from one to the other, amazement changing to incredulity, incredulity to a dawning comprehension. The light fades out of his face. Finding no understanding in any of their faces, he turns at last to the MOTHER, hoping to find in her some sympathy.)

BOY: Mother, you'll help him?

MOTHER: *(Shrinking in spite of herself as she glances at the slave)* I—I'd like to, dear. I'm so sorry for him. But—can't we help him without—without having him in the house?

(The SLAVE has meanwhile been slowly shrinking back into the cowardly, despicable wretch that he was before. He crouches back against the wall. With a cry of dismay, the BOY runs to him and puts his arms about him.)

BOY: *(With desperate earnestness)* Don't lose it! Don't let it go! What they say doesn't matter. Nothing matters—if you just keep it inside of you where no one can touch it! I tell you, you're free!

SLAVE: *(With despairing irony)* Free—

BOY: *(Looking at the others pleadingly)* Please help me! He almost had it, and you're taking it away from him. He was alive, and you're killing him again. *(As their faces show no response, he turns desperately back to the SLAVE.)* Listen to me—please! Don't mind what they say. You were alive a minute ago. Don't let them—don't let them—kill you!

SLAVE: *(Rising from his crouching position and speaking with sudden vigor)* I don't want your freedom. I—I'd rather be beaten and hungry than despised. I'd rather be a slave again.

BOY: *(Restraining him as he tries to pull away from his grasp)* Where are you going?

SLAVE: *(Sobbing)* Back there! To the caravan! To my master! *(He makes a sudden dash and runs out the back entrance.)*

BOY: Wait! *(He starts to follow, but the MOTHER restrains him.)*

MOTHER: *(Firmly)* No, son.

BOY: But I must, mother. He needs me.

MOTHER: *(Gently)* No, dear. Can't you see, there's nothing at all that you can do?

BOY: *(Slowly)* Nothing I—can do—*(He stares at his mother uncomprehendingly, then comes slowly back away from the door, where he stands motionless, as if stunned.)*

WOMAN: I must be going. I left the house all open. Not that it really matters any more. I have nothing to lose.

MOTHER: *(Seeing that the BOY is still standing quietly, she leaves him and accompanies the WOMAN to the door)* Come down often, Deborah. Don't stay up there alone. *(The two go out, right.)*

OLD MAN: *(Rising painfully)* Thanks for your friendly hospitality, son of Jacob. *(He chuckles as the FATHER makes no answer. At the door he turns toward the BOY.)* Don't look so troubled, son. Anybody would think all the burdens and sins of the world were on your shoulders. Sins are heavy things to carry. I know. *(He goes out, right.)*

(Presently the MOTHER returns. She sees the BOY still standing motionless, on his face the look of pained bewilderment, of strange intent concentration. She gives a little cry of dismay and goes to him.)

MOTHER: Don't look so, darling. Don't you frighten me!

BOY: *(Slowly)* It—didn't work. My gift didn't help at all. They're all just as hungry and lonely and unhappy as they were before.

MOTHER: Don't think about it, darling. Remember, it's your birthday.

BOY: *(Thoughtfully, to himself)* The world must be full of people who are hungry and lonely and unhappy.

MOTHER: Yes, dear. But it's always been so. Try to forget about them, dear—at least today.

BOY: But—I can't forget about them, mother. *(With desperate earnestness.)* I love them! *(He turns away from her.)*

MOTHER: *(Stretching her arms toward him helplessly)* My dear—

BOY: *(Slowly, his face lifted in intense thought)* It— isn't going to be enough, my loving people. I—I've got to find some way—to make them—love each other! Some way—*(He turns slowly toward the rear door where the light from the sunset is now pouring in, and stands with head uplifted looking out. The two stand watching him, one from either side, the FATHER puzzled and depressed, the MOTHER fearfully, intensely, trying desperately to understand what is taking place within him. The BOY seems struggling with all his being to become one with the Presence of which the full flood of sunlight is so obvious a symbol. He lifts his arms and stretches them wide across the entrance. As he stands so, his figure seems to gain in stature, the enveloping light becomes stronger, throwing it into full relief and giving the outstretched arms just the faintest resemblance to a cross. After holding the position for a few moments he steps out of the doorway into the radiance beyond and disappears. The MOTHER follows him.)*

MOTHER: *(Giving a little cry)* He's gone!

FATHER: He'll be back. He's likely gone up on the hill to watch the sunset.

MOTHER: *(Walking slowly back and sitting down on the bench)* Yes. But—not as he was before. This day has changed things.

FATHER: It's changed things, all right. It's decided what sort of man our son is going to be. *(He turns back to his bench, taking up his tools wearily.)* Now—he'll always be just a carpenter.

(The MOTHER leans over and, picking up the empty napkin, she folds it very carefully.)

MOTHER: *(After a long moment, thoughtfully)* I—wonder—

Slow Curtain

Current Feature Films

(Continued from page 28)

True to Life (Par.) Mary Martin, Victor Moore, Dick Powell, Franchot Tone. Comedy. Radio "soap-opera" writers, at loss for new ideas, put many antics of real-life family on air, with hilarious—and romantic—results. . . . True rather to tradition of radio serials it purports to burlesque than to real life, and with an oft-done plot, but along the way there is good comedy in "You Can't Take It With You" style. **M, Y**

Where are the facts?

Quarterly list of pamphlet materials giving information on various sides of current social issues.

Problems of War and Peace

Conscience and the War. A report on the treatment of conscientious objectors in World War II. New York, American Civil Liberties Union, 170 Fifth Avenue, September, 1943. 48 p. \$10.

DULLES, JOHN FOSTER. "Christianity—Solvent of World Conflict." Reprinted from *Social Progress*, January, 1943. Philadelphia, Presbyterian Board of Christian Education, 30 Witherspoon Building. Single copy, free.

Education and the People's Peace. Educational Policies Commission. Washington, National Education Association of the United States and the American Association of School Administrators, 1201 Sixteenth Street, N. W., 1943. 59 p. \$10.

HARNER, NEVIN C. "Could Your Community Change?" *Social Progress*, 34: 12-14, September, 1943. \$10.

HEAD, WALTER D. *Business, Free Enterprise and the Organization of Peace.* New York 18, Commission to Study the Organization of Peace, 8 West 40th Street, 1943. 20 p. Single copy, free.

The Health of Children in Occupied Europe. Montreal, 1943, Washington, D.C., International Labour Office, 734 Jackson Place. 37 p. \$25.

Inter-American Progress and Problems. Report of an Institute Sponsored by Topeka Chamber of Commerce, Washburn Municipal University, Kansas State Teachers' Association, Coordinator of Inter-American Affairs, Western Policy Committee. Topeka, Kansas, June 14-15, 1943. National Policy Reports Number 17. Washington 4, D.C., National Policy Committee, 1202 National Press Building, 1943. 28 p. \$25.

"An Interfaith Declaration on World Peace." *Social Progress*. 34:7-9, November, 1943. \$10.

The Japanese in Our Midst. 1943. Denver 2, Colorado Council of Churches, 302 Trinity Building. 14 p. \$10.

JOHNSTONE, WILLIAM C. *The Changing Far East.* Headline Series No. 41. New York 16, Foreign Policy Association, Inc., 22 East 38th Street, 1943. 96 p. \$25.

PELL, ORLIE. *The Right to Security.* A Survey of New Plans. New York 19, American Labor Education Service, Inc., 437 West 59 Street, 1943. 12 p. \$10.

Planning Resettlement of Japanese Americans. Exiles in Their Native Land. New York 10, The Committee on Resettlement of Japanese Americans, 297 Fourth Avenue, July, 1943. Single copy, free.

Post-War Migrations. Proposals for an International Agency with an Introduction by Paul Van Zeeland. Pamphlet Series No. 5. Jews and the Post-War World, edited by Abraham G. Ducker. New York 16, The American Jewish Committee, 386 Fourth Avenue, 1943. 54 p. \$20.

SAYRE, FRANCIS B. "The Crashing Challenge of Christianity." Reprinted from *Social*

Progress, May, 1943. Philadelphia 7, Presbyterian Board of Christian Education, 830 Witherspoon Building. Single copy, free.

STEWART, MAXWELL S. *Jobs and Security for Tomorrow.* Public Affairs Pamphlets No. 84. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1943. 30 p. \$10.

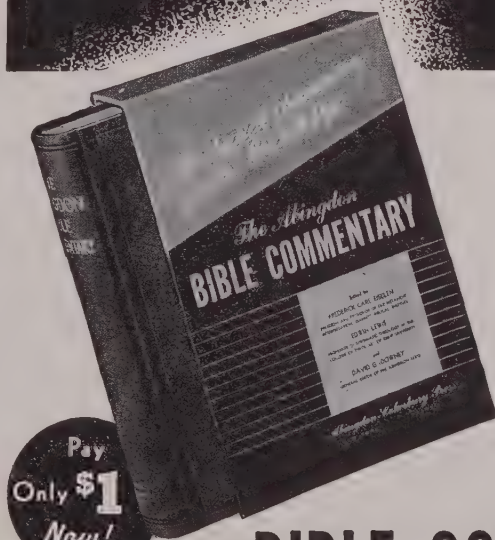
The Third Freedom: Freedom from Want. Symposium edited by Harry W. Laidler. New York 3, League for Industrial Democracy, 112 East 19th Street, 1943. 96 p. \$50.

Universities' Committee on Post-War In-

ternational Problems. Problem I. "Should the Governments of the United Nations at This Time Formulate and Announce a 'Common Strategy for Peace'?" Problem II. "By What Method and Through What Stages Should the Final Peace Settlement Be Reached?" Problem III. "Treatment of Defeated Enemy Countries. Germany." Problem IV. "Should There Be an International Organization for General Security Against Military Aggression, and Should the United States Participate in Such an Organization?" Analysis, Part I. Analysis, Part II. Problem V. "Relief and Rehabilitation." Problem VI. "International Economic Collaboration."

(Continued on page 39)

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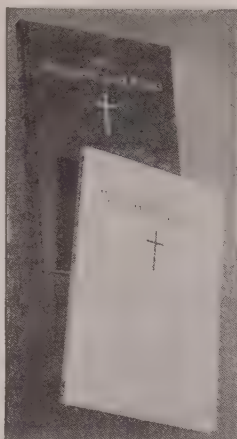
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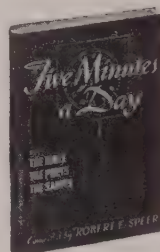
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311 South Spring Street	Los Angeles 13, Cal.

Let's Use the War

(Continued from page 9)

it unto one of the least of these my brethren, ye have done it unto me" in the light of war-time sharing. 2. Construct maps showing how far-reaching our sharing in the war effort really is, by charting the distant outposts to which our gifts go. Then move on to suggest that this is just the beginning of a sharing program that will continue in the post-war world among all peoples and which will be a spearhead for the building of the Kingdom of God throughout the world. 3. Study the life of Jesus from the standpoint of his sharing of his time, strength, power, as well as his tolerance and love toward others. 4. Let the children compose prayers for those who are to receive their gifts, which they may offer silently or in class when they share. Thus they will give themselves as they give their gifts.

Yes, let us use the war as a life situation for teaching our children. We must help our children to realize the meaning of tolerance, democracy and world-wide sharing in their experiences these difficult days.

We Drew a Circle

(Continued from page 10)

people. They used a series of colored slides which they had helped to buy. The slides, showing the handiwork of God in nature, were interpreted by the reading of appropriate poetry. The visiting choir sang several inspirational compositions. The two hundred adults who were

also present that night were very much aware that something had been going on that Week among the youth of the church.

This is what we did in Wichita. It is only what any community could do but we found it immensely worthwhile. Over a hundred of our own young people participated in some, and many in all, of the activities of the Week. As they experienced the satisfaction of sharing experiences with young people of other denominations other races and other social groups, they began to realize something of what is meant by the Christian world which they hope to help build.

So You'd Tackle Adult Education?

(Continued from page 12)

4. *Family religion and parent education.* Without vital family religion in the home and without the cooperation of home and church in the program of Christian education there is little hope for the future. Let the church become a real "service station" in its ministry to families and it will not lack a constituency. The family needs help, help the church can give better than any other agency; help in making and maintaining Christian family life, help in equipping parents for their delicate task of Christian nurture of children and young people in the home. Home makers and parents have a right to expect this guidance and help from their church. Churches are realizing that here is one of the most fruitful phases of adult work that can be undertaken. Here is a door swung wide open and more and more churches are entering it.

Choose Ye This Day. A Study of Decision and Commitment in Christian Personality. By Elmer G. Homrighausen. Philadelphia, Westminster Press, 1943. 152 p. \$1.50.

This book was prepared by Dr. Homrighausen as chairman of the Committee on Decision and Commitment of the Department of Evangelism of the Federal Council of Churches, as a committee report. The committee reviewed the document and made suggestions, recommending that it be published in the name of the author. The churches will receive with interest and appreciation this statement of Dr. Homrighausen's views. As is usual with all he writes, they are vigorously and attractively stated.

The author ably sets forth the theological base on which he holds that evangelism must rest. If some of us regard it as more a treatise on theology than on evangelism, that is in its favor, since it would be fair to say that to the author the religious faith on which evangelism rests is the heart of evangelism. Even those who do not follow all the way with the author's theology will agree that any evangelism worth the name is rooted somewhere in religious faith.

The first chapter gives an excellent review of the problems of our time that make decision important and leads up quite properly to the theological significance of this crisis. The modern decline in evangelism and objections to evangelism are taken through this same general cycle in presentation. The nature of decision and the significance of Jesus Christ in decision and commitment are dealt with very much in the same way. The chapter on the point of contact is a sort of transition from those that major on theology to those giving the main place to method.

When it comes to decision and commitment for children and youth, the author makes the home central. Here some of the best modern approaches in home nurture and pastoral counseling are expounded. The place of children in Christian education is discussed at length. The joining of the church should be made festive. While stressing the interest of children in theological ideas, the author says that we lose time if we wait to communicate the faith only through ideas and lays the stress on "the great attitude-structures of life" which are "inbuilt in childhood, where wonder is kept alive and the great impressions of Christianity are received from persons and from the Christian fellowship." This same core of Christian education is stressed in the paragraphs on youth. "These ought ye to have done," in a more elaborate treatment, one is inclined to say to the author, "and not to have left the other (the theological elaboration) undone."

P. R. H.

The Principles of Christian Ethics. By Albert C. Knudson. Nashville, Abingdon-Cokesbury Press, 1943. 314 p. \$2.75.

One is tempted to quote generously from the rich mine of sensibly stated truth which

appear in these chapters on the moral nature, sin and conversion; the principles of love and perfection; the application of Christian ethics to the individual, the family, the state, culture and the economic order. Like Calvin Coolidge's minister, Dr. Knudsen is against sin, for he says "the traditional Christian doctrine of sin has tended to invest the moral life with a new seriousness, a new humility, and a new reverence" despite its "unwarranted speculations." Conversion in its essential meaning is needed lest "churches die of respectability." Of true perfection he says, "it is simply a challenge to high moral and spiritual endeavor."

This is the kind of a book the reviewer has long hoped would arrive—a positive statement of the essential truths of traditional Christianity couched in rational terms which explain their meaning for life today. At a time when too much energy is being wasted in fruitless discussion, it will go far toward uniting Christian thought and empowering it for the tasks of the hour.

E. L. S.

Religion of Tomorrow. By John Eloff Boodin. New York, Philosophical Library, Inc. 1943. 189 p. \$2.50.

This is the kind of theological book which is good for the common man who has not in the nature of things the highly philosophical and academic background of the professional theologian.

The religion of tomorrow will emphasize democracy; will use science but not forget the presence of God in his laws; will insist upon intellectual freedom while recovering mystical piety; will keep thought alive while ministering to the emotions. The center of the new religion is "living in the presence of God." "God is eternal youth" and is "ever re-born in the drama of history." If we follow Jesus we will find God very close and he will help us in our creative striving for the best. When we do our best, we worship God. The sacraments must "sanctify real human relations." Love is the method of achieving the new religion. It must be applied in ever widening circles, finding divinity in all human beings. In this experience, man finds his individual and cosmic destiny.

This is one of the most helpful and sanely corrective explanations of what ails religion and the church. The author does not hesitate to let the axe fall where it will in seeking to cut out the evils of our present day civilization and the practises of the church and churchmen. He accepts modernism but says modernism is not enough. In doing so, he writes in a firm but gentle spirit and practises the religion he seeks to interpret. We are greatly indebted to him.

E. L. S.

The Glory of God. By Georgia Harkness. Nashville, Abingdon-Cokesbury Press, 1943. 125 p. \$1.00.

In one family at least this small book has been a welcome addition to the breakfast table for brief devotional use. Prof. Harkness

is already widely known for her religious poems and prayers. In her own mind she blends the intellectual and the experiential phases of faith into the union that rounds out each, and then adds to this a cultivated and sure poetic use of language. She expounds what God means to her against the background of "thy fellowship of woe." Some pieces rise to real dignity and power. All are helpful and enriching. The book contains poems on assurance and aspiration as well as nature and prayer poems and hymns. Then there are groups of prayers for personal and corporate worship, special occasions and needs, and for particular groups. These latter two groups will uniquely serve special occasions and should be widely used.

P. R. H.

God Will Help You. By James Gordon Gilkey. New York, The Macmillan Company, 1943. 114 p. \$1.50.

Is God really here? Does he know what your name is? Where, really now, does God's life touch your life? Does he have a plan for your career? Does he answer prayer? How does he take care of you? if at all? How can you keep serene in a world that is all a-jump? These and other questions are handled in this book.

Dr. Gilkey says that he is not going to argue with the experts, but to help ordinary persons much confused by our tragic times. This seems to be an excellent idea, since the experts get ample attention, even from each other, while every fresh attempt to bring the realities of religion home to everyday people is all to the good. Dr. Gilkey does this through the medium of what no doubt was effective popular preaching. The arguments of this book would not have satisfied the two high school seniors, steeped in the physical sciences, with whom this reviewer spent over two hours discussing science and religion last Sunday evening. He tried them! But they have helped multitudes and both the multitudes and these two must be saved. The author discusses these questions from the general viewpoint of liberal religion, tempered by warm faith and a genuine interest in people. A good book to put in the hands of earnest and confused Christians.

P. R. H.

Carols of the Ages. By Edna Rait Hutton. St. Louis, The Bethany Press, 1943. 77 p. \$1.00.

This book summarizes our heritage in the Christmas carol, giving the contribution of the centuries, and the many nations, poets, musicians and religious leaders. The last portion of the book is devoted to a Candlelight Carol Hour that can easily be adapted for use at Christmas time with little or much costuming and decoration, in small or large churches, public or intimate home groups. It makes use of the unusual historical accumulation of fact which Mrs. Hutton has collected and presented in the preceding chapters. This little book is sound musically

and practical for the home, church and community.

M. T. S.

Every Day a Prayer. By Marguerite Harmon Bro. Chicago, Willett, Clark and Company, 1943. 396 p. \$1.50.

Whoever expected Marguerite Harmon Bro to write a devotional book? But she has done it amazingly well. College young people will use it and treasure it; adults will find that it jars them out of any tendency toward complacency.

Most devotional books, as they come from the press, are "new" but not "different." This one is really exciting! It is written in the refreshing style one has come to expect in Mrs. Bro's books. Source materials have been selected from an amazing range of authors, countries, and periods in the world's history: the Bible, American Indian legends, the writings of Confucius, modern Christian authors, and the most ordinary events of everyday life, to indicate only a few.

Mrs. Bro honestly admits that although she originally had a plan of organization for the book, the sections have run together and overlapped, so that it is not apparent. This adds, however, to the reader's interest, and makes one wish to read ahead to discover what the author may produce as excellent, though unexpected devotional thoughts, on the next page.

H. S.

The Improvement of Teaching in the Sunday School. By Gaines S. Dobbins. Nashville, The Boardman Press, 1943. 170 p. Cloth \$.60, paper \$.40.

This book is practical and inspirational as well, and will be valuable as a textbook for leadership education classes or for individual study. One can give it to the beginning teacher with assurance that it can be understood.

Dr. Dobbins deals with the usual problems—self improvement, Bible study, understanding the pupil, aims in teaching, lesson planning, variety in methods, the nature of good teaching, and measuring results. That the theological point of view and the view of human development upon which the discussion of methods is predicated are perhaps incompatible of course will not disturb the average church worker who makes little effort to harmonize his theology with modern knowledge. However, one is reminded by this book that this is as much a problem for the conservative religious educator as for the so-called modernist. We heartily recommend Dr. Dobbins' book as one of the most helpful in its field in recent years.

H. J. S.

They Work for Tomorrow. By Robert M. Bartlett. New York, Association Press, 1943. \$1.50.

Through this new volume, Robert Bartlett adds to the service he has already rendered in acquainting his readers with outstanding personalities of the present age. They are persons with great, humanitarian hopes for the world of tomorrow, and with common sense plans for implementing those hopes.

One might wish that Mr. Bartlett had included more new material in his book, instead of quoting so largely from addresses and articles already published. However, it is interesting to find the important ideas of these people, gathered from many sources,

woven together into a life philosophy. Enough new material, giving insight into the personal lives of these well known men and women, has been included to maintain reader interest.

This is a book which can be drawn on for young people's programs, for illustrations of church school lessons, and perhaps even for ministers' sermons. It will be enjoyed as pick-up reading.

H. S.

Changing Emphases in American Preaching. By Ernest Trice Thompson. Philadelphia, The Westminster Press, 1943. 234 p. \$2.00.

A valuable and well documented interpretation of the preaching of Horace Bushnell, Henry Ward Beecher, Dwight L. Moody, Washington Gladden and Walter Rauschenbusch as the exponents respectively of the beginning of American Liberalism, the revolt against Calvinism, the high tide of revivalism, the "new theology" and the social gospel.

H. C. M.

The American Family in World War II. The Annals. September 1943. Philadelphia, The American Academy of Political and Social Science. 245 p. Single copies, Cloth \$2.50, Paper \$2.00.

A comprehensive and scholarly symposium on the effects of the present war upon family life with major attention to the American scene. Modern war tends increasingly to affect family life and recognition of this is indicated by increasing literature on the subject. A series of papers deal with "changing family structure and adjustments" including changes in courtship; marriage, child birth, and divorce rates; status of women due to their service in industry and the armed forces; standards of living; child delinquency; public health; housing; and the relations and functions of other institutions. "The future of the family" as influenced by war conditions is forecast.

H. C. M.

The Christian Education of Older Youth. By Allen Moon. Nashville, Abingdon-Cokesbury Press, 1943. 160 p. \$.60.

This is a textbook for leaders of young people. Its ten chapters deal with the general problems which confront every youth leader. After discussing the needs and interests of young people, the author considers methods of working with them, how to interpret the Bible for youth, the guidance of worship experience, the development of recreation, Christian service, and young people as churchmen. Leaders will find the chapter on "The Relationships of the Adult Leaders with Young People" the author's best contribution to the field. A number of suggestive activities are included in the chapter on "Christian Service and Missions."

I. K. E.

Come and See. By Helen Allen. New York, Fleming H. Revell Company, 1943. 85 p. \$1.25.

A little book with a big view of the work of God from the beginnings of our earth to its tumultuous present. Its message: that the secret of Christian faith down through the centuries has been found in service to others. A book to help church members gain that all important sense of belonging to a world-wide, time-wide fellowship of Christians.

M. T.

The Chiangs of China. By Elmer Clark. Nashville, Abingdon-Cokesbury Press, 1943. 123 p. \$1.00.

An engrossing story of the "first family of China, beginning with Charlie Jon Soon's arrival in North Carolina in 1811 and ending with Madame Chiang Kai-Shek's triumphant return to the country of her childhood in 1943. The facts themselves are most fascinating and romantic than many a novel and leave an American reader with a deep sense of humility that from the "heavenly Chinese" we have much to learn of Christian family life and of the application of Christian principles to government.

M. T.

The Church and Psychotherapy. By Karl Ruf Stolz. Nashville, Abingdon-Cokesbury Press, 1943. 312 p. \$2.50.

Beginning with an interpretation of the healing ministry of Jesus, the author presents convincingly the responsibility of the church to promote mental health and deal remedially with the total personality. There are numerous digressions seemingly quite indirectly related to the theme and much common sense advice to the Christian worker which would be appropriate under a less technical and specific title. While not a net contribution to the voluminous literature in this field the book is a good general orientation.

H. C. M.

Exiled Pilgrim. By William Hubber. New York, The Macmillan Company, 1943. 261 p. \$2.00.

The autobiography of a Catholic German teacher who jumps centuries of religious history by becoming a Quaker. Around his personal soul-searchings, which result in this change, are woven a mass of interesting details of school teaching in a country where state and church were closely integrated, of the life of intellectuals and of workers in Germany after 1918, and of general conditions which brought about the swing to Hitler.

In a fear-driven Nazi Germany, he calmly awaited the guidance of God, which came in an invitation to Woodbrooke, the international Quaker Settlement in England. At present Mr. Hubber is in the United States as Director of Religious Interests at George School, Pennsylvania.

M. T.

In Search of Maturity. By Fritz Kunkel. M. D. New York, Charles Scribner's Sons, 1943. 292 p. \$2.75.

The author ably shows how religion without the facts and insights of "depth psychology" is mere superficial theology; but also how the "depth psychologists" such as Freud and Adler fall into unbalanced and extreme "psychologism" without the comprehensive religious approach and goal. Consequently a thoroughgoing religious psychology is needed as a basis for remedial ministry to needy persons as well as for the self-duration and wholesome development of all persons. Dr. Kunkel outlines such a religious psychology and applies it to personality growth. The book gives valuable background and insights as a basis for pastoral counselling.

H. C. M.

A Short History of the Chinese People. By Carrington L. Goodrich. New York, Harper and Brothers, 1943. 260 p. \$2.50.

This concise and summary history of China written in fluent, interesting style. It is valuable as a reminder of the ancient culture of China, its turbulent history, and the kinship of the Chinese people in thought processes to ourselves.

Doctoral Dissertations Accepted by American Universities 1942-1943. New York, The H. W. Wilson Company, 110 p. \$2.50.

This is the tenth in this series, making available information concerning 2,689 doctoral dissertations accepted by American universities during the college year 1942-43. It is carefully classified for rapid reference. This edition introduces a new feature. A symbol has been included after the names of those universities that publish abstracts of dissertations accepted by them. This is a valuable guide to research investigations.

American Society in Wartime. Edited by William F. Ogburn. Chicago, The University of Chicago Press, 1943. 237 p. \$2.50. A series of eleven lectures delivered in the autumn of 1942, after about a year of our involvement in war, on the effects of war on the individual, the family, cities, towns, farms and on the changes that have taken place in the population, in race relations, in crime. Information is given not only on the impact of the war on social life in the United States, but also from other combatant countries. The experiences of the war of 1914-18 also furnish significant facts for study.

Quaker Meditations for Youth and Adults. Edited by Cecil E. Haworth. Richmond. Friends Publication Board, 1943. 89 p. \$2.5.

This little volume has been prepared by twelve Quaker men and women as a family devotional book. The source materials, drawn largely from past and present Quaker writings, are good reading for any one. The readings are not dated, and there is no particular sequence, so the materials are useful in various group meetings as well as in the home or for personal devotions.

The Confessions of St. Augustine. Translated by F. J. Sheed. New York, Sheed and Ward, 1943. 345 p. \$3.00.

This is a new, modern English translation of the literary classic of Augustine and should be especially welcome to many people at this time when the emphasis upon the inner life is strong among church people. These "Confessions" have been read by many for centuries for their insight into one of the most profound and elaborately described conversions of history.

These books should be ordered from your own denominational book store or from the publisher indicated. Please mention the International Journal in placing such orders.

Books Received

ALL-AGE BIBLE QUIZZES, by Frederick Hall. Boston, W. A. Wilde Company, 1943. 40 p. \$1.00. More than 1,000 Bible quizzes from the elementary to the more complex, and from questions of simple facts to interpretations of biblical teachings.

***BOYS AND GIRLS AT WORSHIP** by Marie Cole Powell. New York, Harper and Brothers, 1943. 198 p. \$2.00.

†CAROLS OF THE AGES by Edna Rait Hutton. St. Louis, Bethany Press, 1943. 77 p. \$1.00.

CRIMINAL CAREERS IN RETROSPECT by

Sheldon and Eleanor Glueck. New York, The Commonwealth Fund, 1943. 380 p. \$3.50. A report on a third five-year study of 500 young criminals, in which these questions are answered: What happens to criminals, and why? The titles of the two earlier studies are *500 Criminal Careers* and *Later Criminal Careers*.

†DOCTORAL DISSERTATIONS ACCEPTED BY AMERICAN UNIVERSITIES 1942-1943. Edited by Edward A. Henry. New York, H. W. Wilson Company, 110 p. \$2.50.

***THE EARLIEST GOSPEL** by Frederick C. Grant. Nashville, Abingdon-Cokesbury, 1943. 270 p. \$2.50.

†EVERY DAY A PRAYER by Margueritte Harmon Bro. Chicago, Willett, Clark and Company, 1943. 396 p. \$1.50.

EVERYDAY STORIES by J. Vernon Jacobs. Cincinnati, Standard Publishing Company, 1943. 192 p. \$1.50.

***GET TOGETHER AMERICANS** by Rachel Davis-Dubois. New York, Harper and Brothers, 1943. 182 p. \$1.75.

***GROUP EXPERIENCE THE DEMOCRATIC WAY** by Bernice Baxter and Rosalind Cassidy. New York, Harper and Brothers, 1943. 218 p. \$2.50.

THE LESSON COMMENTARY FOR SUNDAY SCHOOLS edited by Theodore K. Finck. Philadelphia, Mulenberg Press, 1943. 318 p. \$1.75 single copy; 5 or more \$1.40 each.

MORE DRAMATIZED STORIES OF HYMNS AND HYMN-WRITERS. By Ernest K. Emurian. Boston, W. A. Wilde Company, 1943. 308 p. \$2.00. Sixteen new non-royalty plays which dramatize the true stories back of forty-four well-loved hymns, such as *Stand Up for Jesus*, *Lead Kindly Light*, and *I Need Thee Every Hour*, and interesting incidents from the lives of sixteen widely-known hymn writers, including Fanny Crosby, William W. Howe, and others.

MORE PARABLES FOR LITTLE PEOPLE by J. W. G. Ward. New York, Fleming H. Revell Company, 1943. 127 p. \$1.50.

***NEW SCHOOLS FOR A NEW CULTURE** by Charles M. MacConnell, Ernest O. Melby and Christian O. Arndt. New York, Harper and Brothers, 1943. 229 p. \$2.50.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS, IMPORTED UNIFORM, 1944 by Wilbur M. Smith. Boston, W. A. Wilde Company, 1943. 436 p. \$2.00.

***REBUILDING OUR WORLD** by Willard L. Sperry. New York, Harper and Brothers, 1943. 157 p. \$1.75.

***RELIGION FACES THE WORLD CRISIS** by LeRoy Waterman. Ann Arbor, George Wahr, 1943. 206 p. \$2.25.

SCIENTIFIC METHOD AND THE CONDITIONS OF SOCIAL INTELLIGENCE by Helen Louise Whiteway. St. John's, Newfoundland, Trade Printers and Publishers, Ltd., 1943. 188 p. \$2.00. What are the possibilities and limitations of the method of the physical sciences in the social field? What other methods are essential and what results may be expected through their use?

†A SHORT HISTORY OF THE CHINESE PEOPLE by L. Carrington Goodrich. New York, Harper and Brothers, 1943. 260 p. \$2.50.

THE SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS, 1944 by Earl L. Douglass. New York, Macmillan Company, 1943. 385 p. \$1.50.

SO LONG AS WE LOVE by Peter Goulding. Boston, W. A. Wilde Company, 1943. 244 p. \$2.00.

TARBELL'S TEACHERS' GUIDE by Martha

*To be reviewed.

†Reviewed in this issue.

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Quote For those who will not be Mentally Marooned

Tarbell. New York, Fleming H. Revell Company, 1943. 416 p. \$2.25.

†THEY WORK FOR TOMORROW by Robert M. Bartlett. New York, Association Press, 1943. \$1.50.

TOMMY VISITS AN AIRCRAFT FACTORY by Lewis E. Theiss. Boston W. A. Wilde Company, 1943. 146 p. \$1.50.

***THE UNIVERSITY AND THE MODERN WORLD** by Arnold S. Nash. New York, Macmillan Company, 1943. 312 p. \$2.50.

***THE VARIETIES OF NEW TESTAMENT RELIGION** by Ernest F. Scott. New York, Charles Scribner's Sons, 1943. 310 p. \$2.75.

***WHEN PEOPLES MEET** by Alain Locke and Bernhard J. Stern. A Study in Race and Culture Contacts. New York, Progressive Education Association, 1942. 756 p. \$3.50.

WHERE'S THE MONEY COMING FROM? by Stuart Chase. New York, The Twentieth Century Fund, 1943. 179 p. \$1.00. Deals with the question of how we are going to pay the costs of the war, the necessary expenses of the transition period, and then finance prosperity in post-war America.

Where Are the Facts?

(Continued from page 35)

Problem VII. "Education and World Peace." Boston, Universities' Committees on Post-War International Problems, 40 Mt. Vernon Street, 1943. Single copies of the above problem pamphlets, free.

WHITING, ELIZABETH G. "The American Woman's Primer. Her Role in War and Peace." *Social Action*, 9:5-37, September 15, 1943. New York 10, Council for Social Action of the Congregational Christian Churches, 289 Fourth Avenue. 47 p. \$1.5.

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Finally

The Journal This Month

ADULT EDUCATION receives special attention this month if you remember that leaders are usually adults. Teachers and administrative leaders may be trained through "Teachers' Meetings Where People Learn," through regular leadership schools "Even with Limited Leadership," through an all-community school as in "A Town Goes to School," or through the adult education program in the local church. Dr. Westphal discusses some of the problems and opportunities of the latter approach in his challenging "So You'd Tackle Adult Education." Parents and teachers of children will find suggestive Professor Laymon's "Let's Use the War as a Life Situation."

No one in this country can speak with more authority concerning weekday religious education than Dr. Erwin L. Shaver, who spends nearly all his time traveling about the country, guiding the organization and operation of cooperative weekday schools. On the basis of his long experience he gives an illuminating analysis of the situation today as contrasted with twenty years ago.

Mrs. Dorothy Clarke Wilson has an unparalleled reputation as a writer of religious plays. "The Gifts" is well worth reading even by those who cannot produce it, for the interesting portrayal it gives of the probable psychology of the young Boy Jesus.

Coming Next Month

FOR MONTHS NOW the editors, in addition to getting out the regular numbers of the *Journal*, have been busily at work on the coming February issue. It is to be an unusually fine one, dealing with "Education for Brotherhood." Distinguished writers, Negro, white, Jewish, Catholic and Protestant, have contributed articles stating frankly the status of relationships among these groups. Professor Fred Eastman has written a pageant drama dramatizing these relationships. In addition, considerable space will be given to telling what each of these groups is doing to teach brotherhood through its own organizations.

Section Members Attention!

MEMBERS of the Advisory Sections of the International Council of Religious Education, meeting again this Febru-

ary for the first time since 1942, will have the privilege of hearing a number of outstanding speakers.

Three important joint sessions of the members of all sections will be held: Monday evening, February 7—Address by Professor Liston Pope of Yale on "The Nature of the Post-War World." Tuesday evening—Address by President Homer J. Rainey, of the University of Texas, on "What the Post-War World Means for Christian Education." Wednesday afternoon, a meaningful closing session of worship and dedication, led by Professor Georgia Harkness of Garrett Biblical Seminary.

The Hard-Working Picture Committee

YOU KNOW those pictures that go with the beginner and primary lesson courses? Did you ever notice that many churches use the same ones? Did you ever wonder where they came from? The fact is, they are the result of a lot of hard work, including at least two meetings a year, on the part of the denominational editors of children's materials. These editors are members of the Picture Committee of the International Council of Religious Education, which is divided into two sections for the purpose of selecting pictures to go with the Uniform Lessons and those to go with the Graded.

For more than a dozen years I have been a member of the Uniform section and have been a part of its labors. That word "labors" is chosen with thought. Get together six to twelve children's workers representing as many different denominations and try to agree on the picture that best illustrates a certain lesson. Multiply that one picture by fifty-two, for each Sunday in the year, and you have labor. Here are some of the problems the group faces:

Shall Jesus always be dressed in white? (Most artists so paint him.)

Will the Baptists take a baptism picture of Jesus on the bank and not in the water? (They did!)

Did first century synagogues really have lamps that looked like upside-down milk bottles attached to the ceiling?

What did Adam and Eve look like? And how make a "nice" picture of them, considering the scarcity of clothing indicated in the Bible account?

Some of the users of Uniform les-

Other special speakers to be heard in one or more sections include: John W. Decker, of the International Missionary Council, Baez Camargo, leader of cooperative religious education in Mexico; Edmund D. Soper of Garrett Biblical Seminary; Samuel Kinchel of the Chicago Theological Seminary; Roy L. Smith, Editor of the *Christian Advocate*; Henry S. Lieper and William Adams Brown of the World Council of Churches.

This magazine has been published in compliance with orders of the War Production Board for the conservation of paper and other materials.

sions will accept nothing but a Biblical picture.

Some of the users of Uniform lessons will not use an imaginary Biblical scene.

How long shall dresses be in current pictures?

What shall we do about women's hats which appeared in scenes painted several years ago?

Even children's clothes change. How can we keep the pictures from looking strange to children today without changing them more often than we can afford?

These are only a few of the questions. Yet, in spite of all the problems, a measure of cooperation has been achieved. Denominational representatives have agreed on certain pictures and because of this agreement little children have had better pictures. Producing pictures is expensive. The larger the quantity used, the better the compensation that can be paid the artist and the more reasonable the price to the churches.

This committee has been functioning since 1922, when the original committee—consisting of the Misses Mary Alice Jones, Nan F. Weeks, Hazel Lewis and the late Josephine Baldwin—decided something must be done about getting better pictures. The Providence Lithograph Company of Providence, Rhode Island, which has published these pictures for the various denominations from the beginning, has been very cooperative in securing artists and improving the quality of the pictures.

Service on the Picture Committee has many of the marks of a liberal education in human nature. It has its fellowship. The membership is picking up this year. So are the problems. Perhaps the solutions will pick up too.

ROBBIE TRENT